Volume XIX JANUARY 1929 *Number 1*

The Chicago Theological Seminary

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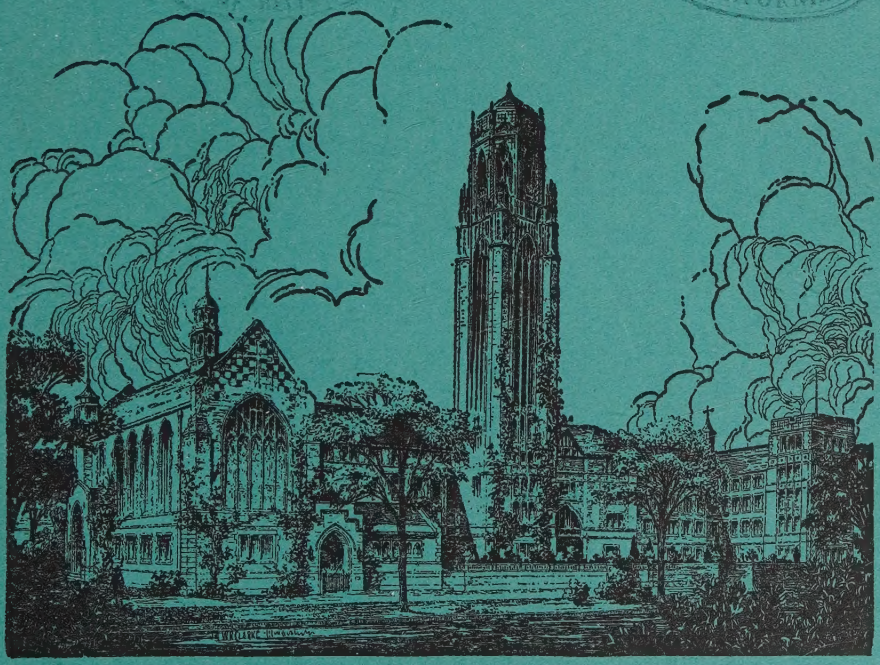

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FRED EASTMAN, *Editor*

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Have the Scientists Done a Better Job?

By WILLIAM E. DODD

An Address before the Theological Conference on June 7, 1928

IT IS my purpose here to re-emphasize the contributions of the earnest, if only semi-literate, preachers and laymen who busied themselves day and night a hundred years ago in the vast region then called the West, busied themselves in the work of "saving men's souls from the 'everlasting burning.' "

To make our story clear, it is necessary to assess the raw material of the region which stretched from the eastern ridges of the Alleghenies to the Mississippi. At the fall of Napoleon the West was a dense wilderness broken in its upper reaches by the rolling prairie. Into this wilderness there had come the poorest of the eastern communities, carrying their possessions on their backs or on pushcarts, now and then on horseback. With these, in proportion of about one to three, there were Scotchmen, Irishmen, and Germans, the tang of the foreigner noticeable in their speech and behavior. Both the older American settlers and the new arrivals from Europe were themselves peasants or descendants of peasants, their strongest motive the possession of a tract of land and a home for themselves and children. Their dim past told them of a thousand years of subordination and oppression, of poor food, of labor on the manors of their lords, and of dirty cottages with straw-covered floors and leaky roofs.

In the wilderness they felt the magic touch of freedom and the dignity of land-ownership. They were new men, talking of liberty. But they were still ignorant, perhaps a fourth of them able to read their own names in print. Ignorance is first-cousin to superstition; and the Westerners brought their ghosts from the dark castles of Europe to the mysterious wilderness that knew no bounds. Here the terrific cyclones which swept great swaths of the forest before them, or the terrible river floods that carried away trees and cabins alike, were the work of strange powers. If the moon carried a wide, reddish ring about it, there was to be a disastrous storm; if the sun went down wrong, there was evil to come. The cows were bewitched in the forest and the milk was therefore poison to the baby. Corn must be planted when the moon was new and growing. If a cock crowed after sunset, there would be a death in the family. Life was shot through with fears and superstitions; the better-educated as well as the stupid were under the spell of spirits and signs: the inheritance of ancient Europe qualified by the uncertainties and the dangers of a boundless wilder-

ness and an awesome nature running to contrasts: extremes of heat in summer and extremes of cold in winter.

Adventurous and free as the people were, emerging to be sure from their sense of dependence and inferiority, there was little of the education one might pick up in a town or from the contact with an active world that one might have on the seacoast. Nor was there the guiding, tempering influence of the European church that had been left behind. In 1815 there were some scattered churches, and here and there a pretense of a school; but neither church nor school counted in the lives of nine-tenths of the Westerners. There were few christenings of children; rare religious sanction of marriage; and as often as not no consoling words at the grave. Men were alone with nature and apt, like their Indian neighbors, to take on the color and culture of the forest.

I

Into this wide expanse there came, about the time of the terrible deflation which followed the Napoleonic debacle at Waterloo, lean, sinewy, half-literate preachers, on foot or horseback, poorly clad, without scrip or purse, and with tears in their eyes, proclaiming a solemn call, a warning that men should "flee the wrath to come." One of the first was the thin, ascetic James McGreary, from North Carolina, an educated man possessed with the terrible fear that all men were about to slip into a fearful hell. Great throngs of people gathered about the little log churches that had been built in the more developed parts of Kentucky. His language was marvelous and his word-pictures horrible:

> An unregenerate "died accursed of God, when his soul was separated from his body and the black flaming vultures of hell began to encircle him on every side. Then all the horrid crimes of his past stared him in the face; the remembrance of misimproved sermons and sacramental occasions flashed like streams of forked lightning through his tortured soul; the reflection that he had slighted the mercy of God was like a poisoned arrow piercing his soul. When the fiends of hell dragged him into the eternal gulf, he roared and screamed and yelled like a devil. Indians, pagans, and Mohammedans stood amazed and upbraided him, falling like Lucifer from the meridian blaze of the Gospel and threshold of heaven, sinking into the liquid, boiling waves of hell and the accursed sinners of Tyre and Sidon, Sodom and Gomorrah sprang to the right and left and made way for him to pass them and fall lower down, even to the deepest cavern in the flaming abyss. Here his conscience like a never dying worm stings him and forever gnaws his soul."[1]

Peter Cartwright, stout and resolute, likewise brought the Methodist gospel into the wilderness, prayed in men's houses against the protests of wicked and unrepentant parents, prayed and argued till he had father, mother, and children on their knees and begging to be saved from the flames of a hell that yawned to receive them. He held open-air meetings, built little churches, created circuits, and traveled them from year to year. The nature of his work and of the people may be guessed from one of his encounters in an outdoor meeting:

> One of them made a pass at my head with his whip, but I closed in with him and jerked him off his seat. A regular scuffle ensued. I threw my prisoner down; he tried to get loose. The mob rose and rushed to the rescue. An old, drunken magistrate came up to me and ordered me to let my prisoner go. He swore he would knock me down. I told him to crack away. One of my friends took my prisoner, and the drunken magistrate made a pass at me. I parried the stroke and seized him by the collar and the hair of the head and brought him to the ground. . . . . On Sunday, when we had vanquished the mob, the whole encampment was filled with mourning. . . . . The encampment was lighted, the trumpet was blown and I rose in the stand and required every soul to come into the congregation. . . . . My voice was strong and clear and my text was: The gates of hell shall not prevail. In thirty minutes the power of God fell on the congregation and the people fell in every direction, not less than three hundred fell like dead men in mighty battle; loud wailings went up to

[1] Quoted in Catharine C. Cleveland's *The Great Revival*, pp. 45–46.

heaven from sinners, and a general shout from Christians, so that the noise was heard afar off. Our meeting lasted all night, and Monday and Monday night; and there were two hundred that professed religion.[1]

There were scores of such preachers, Presbyterian, Methodist, and Baptist, circuit-riders and their kind who were so famous that thousands, even tens of thousands of people gathered in camp meetings to hear them warn men, beg them to be saved and to enrol themselves in church organizations—the only sure way to salvation. A very few of them were what we would call educated. Of the one hundred and fifty-five clergymen in Illinois in the year 1827, one-half found it difficult to read unfamiliar passages in well-known books. In Ohio there were one hundred and thirty ministers, only three or four of whom were counted learned in the then accepted sense of learning.

These facts are mentioned, not to disparage or ridicule the work that was done all over the West in the time of Abraham Lincoln, but to emphasize its effectiveness. A more highly trained ministry would not have succeeded, as was shown more than once when the Congregational and Episcopalian churches sent out college-trained clergy.

The preacher was simple and direct in manner. He rarely employed words of more than one or two syllables. He believed all he said and himself trembled with emotion as he described his everlasting hell; his countenance lighted up when he pictured the sensuous joys of the heaven with golden streets and gates of pure pearl; and on critical occasions he worked miracles after the manner of the New Testament narratives. He wept with his scores of penitents prostrate on the ground before him; he rarely failed to find a way for all to everlasting salvation. And he connected his hell and heaven, his future state of rewards and punishments, with the practical affairs of this life. A convert was at once a better citizen. He could not think of an orderly world without a conviction that all evildoers must be forever punished in the world to come. And, likewise, all who did well in this vale of tears must inevitably receive the final plaudit: "Well done, thou good and faithful servant."

The sermons were long and doubtless dreary on hot August days, dreary to those who were not "awakened." The songs were of that earnest, fearful kind which the pious John Newton and William Cowper wrote in matchless words and meters. "Rock of Ages" or "God Moves in a Mysterious Way His Wonders to Perform," read off two lines at a time and sung by great congregations, spread over an acre of ground, made a great impression—these and a score of other moving hymns made appeal to the masses of people which the present generation can hardly understand. Nor were the preachers fit only for sermons and songs. They visited the people in their cabins; reprimanded surly husbands or cantankerous wives when they would. They ate the common fare of poor farmers, slept in beds not without vermin to pester at night, and taught the people to keep their houses clean and to put in new furniture when good luck or a new canal brought money into the family chest. And over all, these preachers, with none too much of culture, were certain leaders and religious statesmen: Francis Asbury among the Methodists; a Hoge or a Breckinridge among the Presbyterians; and John M. Peck of the Baptists—leaders and guides who tempered and disciplined their fellows and set standards for the people.

And the result was that in a single generation the scattered, illiterate, and super-

[1] W. P. Strickland, *Autobiography of Peter Cartwright*, pp. 91–92.

stitious population of 1815 was fairly remolded. In spite of differences, it was a Calvinist creed that all professed or feared. And as the population increased and wealth began to accumulate in certain neighborhoods and growing centers of trade, the older—or, at any rate, more-developed—churches of the East found a footing: Congregationalists, Episcopalians, and Roman Catholics, giving the region the aspect of modern America. In a region where few people had held contact with any religious organization in the beginning there were by 1850–60 powerful churches and seating accommodations for pretty nearly the whole population. If men were not communicants, they accepted more or less the tenets and the dogmas of the democratic churches, looked upon life as a very serious business, felt the urge of religious order; and all were firmly convinced that an awful fate awaited him who passed away without making peace with God, fit preparation of the masses of the people for that scourge of war that was so soon to break upon them.

II

But another and an equally effective change was wrought directly and indirectly by the earnest and prayerful preachers who accompanied McGready and Asbury, Cartwright and Peck. Historians have been accustomed to think that Jefferson's evangelical injunction in the Northwest Ordinance, "the education of all the people at public cost," became effective because it was written into law. The sixteenth section of land in every township was dedicated to popular education, to be sure; but law does not enforce itself. And the territorial and later state legislatures simply ignored the injunction. They did not regularly set up schoolhouses. They forgot to reserve the sections, and they traded the good sections for bad sections in order to entice settlers or to accommodate land speculators. Thirty years after the ordinance was supposed to apply, a reliable witness reported that there were as good as no schools in Ohio, Indiana, and Illinois; and as late as 1840 conditions were not much better. Schoolhouses were few and inadequate; teachers were hardly to be had; and parents did not choose to send their children to school. The moderate John M. Peck wrote in 1831:

> One-third of the schools were public nuisances and were decidedly injurious to the children from the immorality and incompetency of the teachers. Another third did about as much harm as good, and the remainder were of some public utility.[1]

It took many years to develop a public opinion in the West that compelled speculators and politicians to observe the famous ordinance and set up adequate schools. The development of the requisite public opinion was in large measure the work of our traveling preachers. While Baptists and Methodists were slow to recognize the value of more education than merely enough to spell out the texts of the Bible and read aloud their stirring hymns, they did favor the improvement of the minds of their people; they believed in the three R's and in schools to impart that modicum of learning. And once people generally made use of the arts of reading and writing, the little newspaper came into existence—four pages of clear type, which announced the meetings of courts, advertised barbecues, spread notices of runaway apprentices, and, above all, carried stories of the triumphant deaths of saints, of the confessions of the wicked as they lay on their last beds, and of the shame of drunkenness. The preachers helped men to read, and reading created an expanding desire for knowledge. One has but to read the little sheets that circulated among the people to realize

[1] Vernon F. Schwalm, *Denominational Colleges in the Northwest*, p. 9.

the influence of church and religious folk. And all confidently believed that the Middle West must speedily wield the decisive influence of a great nation: "It is confidently believed that the west will shortly wield the destinies of the great nation. How important that they should be an intelligent and virtuous people."[1]

There were nuclei and centers of education, and even learning from which powerful influences radiated in all directions: Transylvania University, the germs of the state universities of Michigan and Indiana. Yet every one of these was directed by clergymen, and their leading teachers were strongly of the religious and denominational bent. Thus before the states were aroused as such to the Jeffersonian injunction, the preachers and their lay co-workers set the faces of the Westerners toward a higher culture and prepared the people to appreciate the appeals of Horace Mann of Massachusetts and of Robert J. Breckinridge of Kentucky.

When the young folk were sufficiently advanced in the rudiments, they returned to the farms whence they had come, except those who proposed to teach in the schools or become preachers in the pulpits. For these latter, the older churchmen labored long and faithfully to build seminaries. Peter Cartwright, none too fond of "book-larning" or college preachers, persuaded his people to contribute pitiful sums to the first Methodist college of Illinois: a shilling from one, a day's work from another, and a load of corn or boards from still another. To build Franklin College, Indiana children gave pennies, women gave the precious calico long laid away for new dresses, and men delivered bedsteads that could be spared from their homes to the dormitories of the college. Now and then an Easterner, like Abbott Lawrence, sent a fabulous sum to endow some struggling denominational or missionary school, and stamped his name forever upon the map of the country.

The big log house or roomy frame building once under roof, the boys walked in from their homes ten, twenty, and even a hundred miles away, a change of clothes on their shoulders and a book or two under their arms, ready to mull over the pages of Cicero or Xenophon or labor through the problems of algebra and geometry. A teacher or two was brought on from Princeton or Yale, each with a cabin or a two-room lodge near the "college." There was wood to be cut and water to be brought from the spring, and house-cleaning to be done, all of which reduced the necessity for games and physical exercises. Both professors and students rose before the first ray of sunlight crept through the crevices of their houses. A rough breakfast of one's own making was followed by prayers and Bible readings in the chapel at sunrise. The rest of the day was devoted to the mastery of so many lines or pages of classic authors or, if one studied for the ministry, the Bible itself. When the sun fell behind the western horizon, tired minds were ready for rest, albeit the ambitious toiled on by pine knot or candle light for an hour or two more, while weaker fellows snored on their bunks or in the loft above. A simple intellectual diet and a simple, if resolute, student body, rarely more than a hundred in any college.

If there were serious doubts of the accepted Calvinist creed, the doubts did not reach the ears of the instructors. If men wondered now and then how the world could have been created in six short days and all the complicated business of life set going, they did not start controversies. The imminence of hell and everlasting

[1] *Ibid.*, p. 25.

damnation was too clear, and the call of a lost world too urgent. To enable young men to fight the good fight, literary societies were organized at every school, and students wrestled manfully with each other over grave subjects of theology, statecraft, and classic literature. Scientific museums were set up and students brought in arrowheads and the bones of strange men and animals found in mounds that were plowed down by their fathers. There was everywhere a keen intellectual interest, albeit the range was not great. Young men and parents sacrificed the very necessities of life to procure this needful education, and little money or time was wasted in the process. A professor's salary was five hundred, at most a thousand dollars; a president might receive as much as fifteen hundred dollars. Board or the materials of board cost a dollar or two dollars a week. A suit of clothes lasted two years. Traveling preacher-agents walked or rode on horseback over the counties of each state, preached in the churches, and begged collections from the people.

The process went on painfully and slowly till the middle of the century, when the results were plain and read of all men. Ohio Wesleyan and Denison universities, Hanover and Franklin colleges of Indiana, Illinois and Shurtleff colleges of middle Illinois, and schools of similar purpose and resources in Michigan and Wisconsin—all were open and busy with the great process of educating young ministers and laymen of the churches, setting higher and higher the levels of scholarship and culture for the people. The labors of the preachers were bringing forth fruit in abundance, they would have said; and the historian must grant their claim. The crude people, in the early days so often half or wholly drunk when they attended camp meetings, were now sober. In place of the widespread and pitiful ignorance of the days of the Cutlers of Ohio and the Edwardses of Illinois, there was in 1850 a general level of education and intellectual interest quite as high as that of Virginia or New York, if not of Massachusetts and Connecticut.

And there was less of public swearing and rowdyism. Meetings were not disturbed, and political gatherings rarely broke up in fisticuffs. The lawless and unruly West of 1820 was ready in 1850 for the greatest and most searching debates since the days of the founders. And with these remarkable evidences of the abiding success of the "carpenters and fishermen" of the earlier day, there grew apace a demand for a still soberer citizenship. One of Abraham Lincoln's early public lectures was aimed at the harmful habit of strong drink. The papers carried frequent warnings against the drink evil:

> 1, Drink inculcates falsehood; 2, it fixes bad habits; 3, it tends to pauperism and crime; 4, it diminishes the wealth of a nation; 5, it increases taxes; 6, it weakens the mind; 7, it impairs the health; 8, corrupts morals, shortens life, and ruins the soul.[1]

John B. Gough, only another preacher, was already on his great circuit proclaiming the day of total abstinence; Henry Ward Beecher and Horace Greeley were abetting him in a cause that was far advanced when the war between the states gave a new drift to American history.

III

The Middle West was clothed and in her right mind, the work of humble, semi-literate traveling preachers who were then passing off the stage. The great community was fairly ready for its rôle in the direful conflict which was to upset the national constitution and revolutionize the country. Men had a faith—a harsh faith,

[1] The *Baptist Banner*, February 20, 1836; other papers bore the same tone.

to be sure. They believed that life on earth was but the beginning of an infinite life in a world that was unseen; that law and order here were but the beginnings of a more perfect state of law and order in a world to come; that there must be a God who overrules the affairs and lives of all men, a God of all power who yet declined to use that power, a God of infinite mercy who permitted the most unmerciful things to happen—a God of all wisdom and from everlasting to everlasting. A religion and a faith which permeated all society, if it did not govern all men's lives.

The time was fast approaching for a deeper and a more dispairing education, an education which accepts the Darwinian philosophy and opens to trained minds a vast new world, but which an Asbury or a Peck or a Wiley must have thought the work of the Evil One himself. The preachers had brought about a better state and a wiser, albeit a crude, social ideal. If they would make an end of the drink evil, they would also abandon the ancient slave system. It was an honest, a thorough work—a reform that could hardly be ridiculed as only "another reform." But their day was done. It was time for the raw, tobacco-chewing, psalm-singing, and semi-literate preacher to leave the stage he had made, the world laughing at him. Statesmen and scientists were in the offing. One wonders, as one reviews the story, whether the statesmen and the scientists have done a better job.

The New New Testament

By EDGAR J. GOODSPEED

An Address before the Theological Conference on June 6, 1928

WHEN the prophet of the Revelation wrote "Behold I make all things new," he can hardly have envisaged a more completely renewed world than that in which we live. We possess a new science; a new history; a new industry; a new finance; a new nature (for we are at last just beginning to understand it); a new world, with the promise of peace, of mutual helpfulness and understanding, and of popular rights. So new are all things made that our greatest difficulty is to keep abreast of all this newness.

It is no strange thing then that with all our new gettings we should find ourselves possessed of a new New Testament. It would be strange if it were not so; as though the New Testament of all books had withdrawn from the currents of common life and were no longer in contact with the living world.

For the New Testament sprang directly out of the common life. It was wrought not in cathedral or college cloisters but in the shop and the market place, on the plain and the mountain, yet chiefly in the stress of industrial city life and in the presence of great enduring realities. It embodies and crystallizes the experience of great men wrestling under strong pressure with the mighty problems of duty and destiny, which do not grow old.

As one looks back over the course of New Testament study for a generation past, one is struck with the shifting of interest from the theological to the social side. Half a century ago the chief point of interest seemed to lie in the theology. If a New Testament book offered little theol-

ogy or seemed poor and barren in that respect, it suffered in the esteem of learning. Wherever any promise of theological results reappeared, there the scholars were gathered together. Indeed they were so set upon theological values that they seemed to find them in every bush. A few years later this interest developed into the emphasis upon biblical theology, which marked our studies here and elsewhere in my student days. It presently seemed so significant that it was formally recognized as a department of divinity work, and courses on the theology of Paul and the theology of John were regularly given.

This great emphasis upon theological values has latterly considerably declined and given way to social and human interests. The historical approach to the New Testament has so vitalized the book that we now find significance in the vital problems with which its writers dealt, the situations in which they found themselves and which they had to meet, the attitudes they took in the crises they encountered. We are more concerned with practical and religious values, with human relations, with social conduct. As our historical study makes these ancient situations clear and gripping, a keen dramatic interest develops in how these people in Syria and Greece responded to the demands of their times. Did they do it with patience, breadth of view, and depth of insight, or captiously and superficially? I am sure we read their stories more tolerantly and sympathetically, with more disposition to see both sides and recognize the reality of their problems, than was formerly done. History has brought us into a closer understanding, a more inward sympathy with the personalities of the New Testament than we used to have. Their hold on us is less dogmatic and more vital. The lessons of their struggle come home to us much more closely than they used to do; and we feel, as Clement of Rome long ago told the Corinthians, that we are indeed in the same arena and have the same fight to carry on.

The effect of this is that we now study the New Testament more for its own sake than was formerly the case. We do not limit ourselves to asking it questions on certain points of theology; rather we want to know all about it, whether all this knowledge contributes to theology or not. We want to know what circumstances—religious, social, political, and civil—surrounded its characters, and what attitudes they assumed in meeting them. So approached, the New Testament gains immensely in human and dramatic interest and becomes a much more interesting book than ever before.

Of course the great advance in knowledge of the ancient world and its life that modern research has brought us gives us every advantage over our predecessors for understanding these conditions. The inscriptions, archaeology, the papyri, and the study of ancient religions have successively come to the reinforcement of our knowledge of the background of first-century life.

Again, our New Testament today is less mechanical and more organic than that of forty years ago. The old verse division, devised by Stephens in 1551 and perpetuated in the King James Version, by its artificial paragraphing made the New Testament seem to consist of 7,959 separate sayings, with very much the value of detached proverbs, which might be ingeniously wrought into all sorts of fanciful combinations presumably of religious worth. The Revised versions largely freed the New Testament from that spell at any rate, and opened the way to the understanding of its several books as separate individual documents, to be understood only as organic units, as wholes, which are, like most wholes, more than the sum of all their parts; wholes in the

light of which any and all of their parts must be understood. We now approach them not as convenient masses of little verses, but as powerful, coherent pamphlets, each with its own situation and message, and seek from each of them, not just a favorite sentence here and there, but its whole trend and course of thought. We realize this change most keenly when we meet people who came in childhood to conceive the New Testament as no more than a mass of Golden Texts and who are now a little annoyed to have anyone claim to find coherent intellectual expression in it. They vaguely feel that we must have put it there when they were not looking. This is half the modern adult's difficulty with the New Testament. There seems to be more in it than he learned at his mother's knee, and how did it get there?

And in the third place we now possess a much more intelligible New Testament than was known to my university days. Whatever the faults of the modern translations—and none is free from them—they constitute an outstanding religious phenomenon of our times, and they have put and even thrust the New Testament before our generation with an intelligibility never before equaled.

Three things have contributed to this effect. The better knowledge of the true text was only coming into view when the English and American revisions were made, in the seventies. In the nineteenth century, science and comparative philology transformed the study of language; and our Greek materials in the way of lexicons, grammars, concordances, and commentaries are much better than any heretofore available. And most important of all, the discovery of the Greek papyri has in the past thirty years disclosed the colloquial character of New Testament Greek, and this discovery has put the whole matter of New Testament translation in a new perspective. For obviously, if these books were written in the colloquial style, no other style has any possible status for translating them.

It is sometimes asserted that the modern speech translators have gone too far in the alleged colloquial style of the New Testament. I venture to suggest that they have not gone far enough. For example, the expression "knowing letters" in John 7:15 (A.V., R.V., A.R.V.: "How knoweth this man letters"; A.V.mg., "learning") is strangely softened in the following forms: "How can this fellow know theology?" (Fenton); "How has this man got his learning?" (Twentieth Century); "How does this man know anything of books?" (Weymouth); "How can this uneducated fellow manage to read?" (Moffatt); "How does this fellow know the sacred writings?" (Montgomery). Countless documents use this very Greek phrase, with a negative, to describe inability to read and write, for which it was the common everyday expression. A legal document of A.D. 67 ends "Lysas son of Didymus has written for them as they do not know their letters." This expression constantly appears in legal papyri. One could quote such instances for hours. The taunt flung at Jesus in John 7:15 is that he cannot read or write.

And how startingly this explains that crux of the text critics, the insertion into the text a little later of the story of the adulterous woman, and Jesus writing on the ground! What could have led the Latin scribes, and afterwards the Greek ones, to put that wholly extraneous story into John and at this point? Why, obviously the fact that it describes Jesus as knowing how to write. The Jews said he did not know how to read and write. But this story tells of his writing and disproves the charge, which was evidently clear enough to the sixth-century readers of the Gospel of John. The well-intended efforts of most modern translators to soften the

crude gibe into a reflection upon Jesus' learning or his theology is therefore wholly beside the mark. They have not sufficiently observed its affinities with the colloquial Greek of the papyri.

Thus stripped of its old dogmatic vestments, which were wrapped about it but which it never claimed, and renewed, as human story, as literature, as drama, as understandable and reasonable discourse, the New Testament more than ever takes its place once more at the very head of the Literature of Power. Where has life with its staggering problems been faced more frankly, more steadily, more composedly? Where has a nobler way through its obscurities been shown? Where has a loftier moral behavior been revealed? Where is there heroic tragedy of a grander or simpler kind? Where ethical teaching at once so winning and yet so exalted? Where shall we find more comfort, more inspiration, more high challenge, more keen insight, more unsparing penetration of our shams and our pretexts, more vast compassion for human weakness and failure, more unclouded vision of a splendid future toward which to strive?

In the new New Testament in short we possess the most extraordinary dynamic in literature. For it does not simply beckon us back to itself. It was the glory of the Christian movement that it did not stop with Jesus, but swept forth through the ancient world, touching with his fire men who had never seen him, but who sprang at that touch into greatness and power; Paul and Matthew and John, who rose up and followed him into an immortality of influence. Blessed, indeed, were they who had not seen, yet had believed. Nor did it stop there, but moved on through the Old World calling into life and power hearts and minds like Chrysostom and Augustine and a hundred others since. For it is the glory of Christianity that it is not static but dynamic, and is ever seeking to improve itself. It says to us, not "Back!" No, not even "Back to Christ!" But "On! On to the City of God!"

A Newspaper as a Field for Christian Service

By S. J. DUNCAN-CLARK

An Address before the Conference on Religion and Journalism on June 6, 1928

A NEWSPAPER'S most potent channel of influence lies in its news columns. As an editorial writer, my natural prejudice would lead me to stress the importance of the editorial columns; but an editorial writer who does not put prejudice aside for straight thinking is not qualified for his job. My observation and reflection convince me that vastly more people are influenced through the news columns than through the editorial columns, and that all are influenced more profoundly. A newspaper cannot counteract the effect of its news emphasis, of its manner of news presentation, by the highest type of idealism and the most consistent ethical advocacy in its editorials. On the other hand, its treatment of news can discount tremendously its educative and inspirational value editorially.

News may be defined as any departure from the normal course of happenings. That departure may be upward or downward, constructive or destructive. Now the path of least resistance to what the

news editor calls "reader-interest" lies in the field of destructive news—that is to say, of news which has to do with the breaking-down of life or its conditioning environment. It may be a moral breakdown, such as crime or domestic scandal; it may be a physical breakdown, such as accident or death in the case of the individual, or the collapse or burning of buildings. Such happenings have an obvious dramatic quality which cannot be obscured wholly however inexpert the narrator may be. Reader-interest can be reached by average ability with more readiness and certainty through the playing of such news as this. But it is to be noted that the chief element in such interest is the thrill, rather than the thought, element.

Constructive news, on the other hand, is that which has to do with the slower, less obviously dramatic processes which are at work in the building up of life individually and socially. There is reader-interest in this sort of news, but it is less easily developed. It takes a higher type of ability to dramatize it. The thought element is stronger than the thrill element, and most people would sooner be stimulated emotionally than encouraged to think. Moreover, the former is far the easier thing to do.

Hence it is that unless constructive news has some obvious dramatic element —as in the case of the achievement of Lindbergh or the flight of the Bremen, in both of which the imminent possibility of the destructive feature was a source of thrill—it is less likely to find prominence in the newspaper than news of the other classification. That is the natural consequence of the equally natural impulse to follow the line of least resistance to the desired goal.

There is an immense amount of constructive news in the newspaper—more than of the other sort; but that fact does not impress the average reader, because only in exceptional cases does it get conspicuous position or the sort of treatment which will develop and dramatize its latant interest.

We need a definite effort to train reporters and writers of news in the development of the interest value of constructive news. That on the technical side. And we need an equally definite effort to awaken and educate in reporters and news-writers a sense of social responsibility. By that I mean a viewpoint which will consider the incident to be reported as something more than an item of reader-interest; which, indeed, will see it in its relations to the life of the community, as something having to do with the welfare of the community. We need reporters and writers who will say to themselves, "The telling of this incident will have some influence upon the reader; how may it be told so that the influence will be helpful in the community's life?"

Such a viewpoint will result not only in the better writing of constructive news but in the constructive handling of destructive news.

A newspaper with such a news policy, with a staff trained to give it effect, and with editorial columns intelligently supporting such treatment of the news would be in largest measure discharging its responsibility for the development of the moral sensitiveness of the people.

I hope and believe the time is coming when our schools of journalism will recognize the tremendous opportunity they have to revolutionize the conception of news values which has prevailed too greatly in the past, to give a new and worthier significance to reader-interest, and to promote the development of newspapers which will fulfil more effectively their function as constructive educational factors in the life of the community. Our age is one in which the social problem and the

social experiment have become of the greatest moment because of the increasing intimacies and interdependencies of individuals, groups, states, and nations. The community is the laboratory for the experimentation which must solve the social problem. The life of the community is the material with which the social experimenter must work. It will be refractory or co-operative in the measure in which it is ignorant or aware of the nature of the problem and the aims and character of the experiment. There is no means for its enlightenment so capable of usefulness as the newspaper. Its attitude toward these problems and the efforts at their solution must be a potent influence.

Finally, since I am speaking under the auspices of an institution devoted to religion, and to an audience in sympathy with its aims, may I suggest that there is a tremendous opportunity for Christian service in the field of the daily newspaper —an opportunity which is not now being met as intelligently and adequately as it should be.

Theological seminaries and schools of religion are training men for the pulpit and for other work distinctively associated with the church or the organized religious movement. I understand that there is a course in religious journalism at the Chicago Theological Seminary. That is good so far as it goes. I venture the belief that it does not go far enough. There has been a tremendous improvement in religious journalism, and you are to hear this afternoon an exponent of it who has done much to promote that improvement. I salute his courage and his ability as an interpreter of our contemporary life in terms of spiritual values. But I covet for the so-called "secular press" a like sense of the supreme importance of the moral and spiritual values, *and what I want to propose is that serious consideration be given to the possibilities for good which lie in the training of young men and young women to enter the field of daily newspaper work with the Christian outlook upon life and the purpose to make it an opportunity for Christian service.*

The newspaper reaches a wider audience than the pulpit. Its vast mechanism offers a means of influencing public thought which no other instrumentality provides so well. Why not send young men and women out to seek jobs as reporters, as editors, as editorial writers, who will carry with them the conviction that God has a program for life, that Christ has a remedy for our ills and a solution for our problems, and that the happenings of the day can be viewed and treated in the light of these convictions? Why not try to change news policy and editorial policy by a gradual inner revolution of viewpoint? Why not try to capture the chair of the managing editor, the desks of the city editor and the telegraph editor, for Christ?

I do not mean that we should attempt to make the newspaper narrowly religious or encourage a cant tone in the writing of news. I am not thinking of printing sermons. The chief change which would be brought about by such a process as I have in mind would be a change in emphasis. There would be less playing to the thrill interest, and a greater effort to develop the thought interest of the reader. The importance of news would be judged rather by its relation to the welfare of the community than by its possibilities for sensational headlining. On such a newspaper there would be deliberate and persistent effort to discover the constructive forces and factors at work in the community and to make them interesting to the general reader. Crime news would be handled, but criminals would not be dramatized as heroes. Religion would not have to develop a church quarrel, a scandal story about a preacher and his soprano soloist, or a controversy between funda-

mentalists and modernists, in order to get on the first page. It would get there for some of the big and splendid things which it is doing.

Time does not suffice, nor is this the occasion, to be more specific. I am making this suggestion in the hope that something may come of it. Those of us who believe in the Kingdom of God have a task which demands that we utilize every channel and every instrumentality available. We have not begun to use the press as we might. It is not enough for us to stand outside and discuss its responsibility. Many newspapers today are measuring up to their responsibility far better than ought to be expected on the basis of the encouragement given them by the Christian reading-public. There should be a better support for those newspapers which show a marked sense of moral responsibility, and there should be a deliberate effort to cultivate the field of newspaper work as a field for Christian service.

Victor F. Lawson as Editor and Publisher

By CHARLES H. DENNIS

An Address at the Dedication of the Lawson Tower on June 6, 1928

SINCE it is the highest privilege of a newspaper to be at all times a purveyor of truth, whatever stands in the way of its successful pursuit of that great calling necessarily is a noxious element, inimical not only to the public but to the moral and physical health of the newspaper so affected. His fifty years of unremitting effort to establish and maintain this principle as essential and basic in the gathering and disseminating of news, and the marked benefits to the newspaper profession and the country at large which flowed from that effort, fully justify, I think, the declaration made years ago by a famous editor, Samuel Bowles, of the *Springfield Republican*, that Victor Fremont Lawson was the most useful citizen of the United States.

The deference paid Mr. Lawson by men of the newspaper profession was a deference paid to character no less than to ability and achievement. There seldom has been, in my judgment, a more striking example than was furnished by him, of the far-reaching influence which may be exercised by a good man through the unassuming yet effective application of goodness to the affairs which came within the scope of his activities. For Victor Lawson was unassuming in all things. But his clear and logical mind, his forthrightness, his industry, and his courage made him powerful in his championship of truth. It is worthy of record that the type of newspaper which he conducted served as a model upon which was built great independent newspapers in other cities of this country and in cities of other countries. His advice on public matters, no less than on matters relating to his profession, was sought and valued by men of national reputation. Persons of mental illumination were precisely the persons who readily discerned the rare qualities of his intellectual equipment. A judgment commonly pronounced upon him by men of first-rate ability was expressed substantially in these words: "He can see farther into a question than any other man I ever knew." Because this quality was well known to his fellow-publishers, it was their practice, whenever there was a knotty problem to be solved for the bene-

fit of them all, to turn it over to him as chairman of a small committee with power to act. From their point of view that was equivalent to providing the desired solution. Those of us who were in a position to know how unsparing was the labor he put upon himself in order that he might discharge in the best manner any task intrusted to him had reason to know the methods of the scrupulous man who took nothing for granted and who was content with no way out of a difficulty except the right way.

In the long struggle which has gone on in Chicago for better laws governing public affairs and for better administration of existing laws, Victor Lawson, up to the last day of his life, was a recognized leader.

It is not easy for the public to realize what it costs the individual citizen to take the lead in opposition to intrenched evils of government. The audacious strategy of the despoilers has been evolved through many years of desperate fighting. Their most effective weapons of defense are falsehood and intimidation. The former weapon was employed, with amazing effrontery, against the devoted man whose memory we honor today. It was the one weapon they were able to employ with any effect; the forces of misrule never could intimidate him. Their baseless attacks upon his good name were criminal in their nature on not infrequent occasions. To a man of less serenity of mind the attacks would have been intolerable. He bore them patiently, uncomplainingly. To an indignant friend who one day urged him to strike back and strike hard by invoking the criminal law he said, "I have lived in Chicago all my life. All that I am, all that I have done, is open to the inspection of any one. The people of Chicago ought to know me. If I need to defend myself to them there must be something wrong with me. I will not defend myself." He did not. Whether his detractors won victories disastrous to the community as a result of divided opposition and confused issues or suffered repudiation at the polls, his faith in the ultimate triumph of right remained unshaken, and his spirit of good will embraced even those who had lied about him most viciously.

Any man in office who performed some effective service for the people was certain to receive special commendation from him. It was one of his guiding principles that efforts should be made at every opportunity to reclaim the man with an evil record who occupied a place of power, or at least induce him to serve good ends. Consequently he sought to strengthen any right instincts that such a man might possess by bestowing publicly upon him approval for any worthy action. Thus he was always watching for a chance to say a commendatory word fittingly even for an unfit man. His was, no doubt, a wise policy, though it gave some public officials of unsavory records the satisfaction of making valuable political capital out of his generosity in praising isolated good actions of theirs.

Distrust of the motives impelling individual citizens to oppose bad government is a sort of seed that, paradoxically, falls commonly on such productive soil in municipal campaigns. If it were otherwise, the menace of corrupt administration soon would be lifted from our great cities. I believe that recognition of the high character, the pure motives, and the sound judgment of Victor Lawson, which became universal upon his death, has made his many years of self-sacrificing work for Chicago's betterment a permanent asset of great value to Chicago's citizens. For no man was more foully and more unjustly abused in his lifetime because he championed the people's interests than was he. Now that coarse and

cruel abuse has turned to ashes on the lips of those whose evil thoughts and evil purposes inspired it, the example of the strong, fearless, patient man who is gone remains to inspire the many who today stand for civic righteousness. What was spoken in his despite is discovered to have been in fact tributes of honor from public enemies whose reprehension was to have been desired.

To a remarkable degree the rules of conduct which he prescribed for himself were based consciously upon specific experiences of his own. Such manifestations of the ways in which an alert and orderly mind develops its power help to explain his readiness to meet emergencies, the facility displayed by him habitually in stripping a seemingly complex matter to its stark fundamentals. They frequently were given savor by amusing anecdotes well told to illustrate the principles involved or to explain how those principles had been impressed upon him in the past. Association with him was an education in the importance of exercising foresight. His decisions were based no less upon the study of future possibilities than upon a careful review of the lessons of experience. He abhorred taking chances that were not well weighted on the side of certainty by facts assiduously sought out and exhaustively analyzed.

As a young publisher in his middle twenties, Victor Lawson went to Philadelphia to learn what he could from the veteran proprietor of the *Public Ledger* of that city, George W. Childs. In telling of that visit many years afterward, he said, "I was diffident in approaching Mr. Childs, feeling it was presumptuous on my part to question a man of his age and reputation. He received me pleasantly, however, and responded readily to my request for advice. Such advice as he gave me was sound and worthy of his high standing. I was particularly struck by the earnestness with which he spoke of a newspaper's moral responsibility to the public. He said, for example, 'It will be your duty to defend the rights of the citizens of your community against harmful encroachments by local public utilities. In order that your judgment may not be warped by personal interest you should never invest in the stocks or bonds of any such utility. In my own case I have found observance to this rule invaluable.' This," observed the young publisher of that earlier day in telling the story near the close of his life, "this impressed me deeply and I have always remembered it and followed it." His purpose in repeating the words of Mr. Childs to men who carried out his own administrative policies was clear—he expected them also to keep themselves free from financial entanglements that might blunt their zeal in serving the public interest.

His newspaper could have no other purpose than such service. He spoke of it always as if it were the superior intelligence to which he owed allegiance. It never was used to advance his private ends or even to give him any sort of publicity. He never spared himself in its service. In determining its policies, he knew no such word as "expedience," for what he conceived to be the right course was always the course decided upon, no matter how unpopular that course might be. His was the courage of an approving conscience, and he asked nothing more. He had no pride of opinion. He was always ready to take up any decision of his for painstaking review if it was honestly challenged. Errors of judgment, when proved to be errors, he freely admitted; and he was genuinely grateful to anyone who set him right. And he never permitted his newspaper to boast of victories which it had helped to win. His generous heart, his open mind, were true indications of his moral greatness.

Victor F. Lawson: A Personal Appreciation

By Ozora S. Davis

An Address at the Dedication of the Lawson Tower on June 6, 1928

OTHERS have spoken of Mr. Lawson in the more public and conspicuous phases of his life and character. This tribute is frankly and intimately personal and given, without apology, in the first person. It is based upon many a conversation concerning the more personal matters of faith and life, and upon the reading of thousands of papers which reveal the inmost convictions of a man who wholly deserves the simple description "a Christian gentleman."

This does not mean that he was without the limitations and failures of humanity. Mr. Lawson would have been the first to deny and resent any claims to uniqueness of human perfection. He shared the lot and life of all mankind, fighting the battle for character, meeting the competitions of every day, and possessing the treasure of his personality in the fragile jar in which all of us carry our most precious gifts.

My first impression of Mr. Lawson, which grew with the years and has become more vivid since his death, was made by the simple integrity and sincerity of his character. In the finest sense of that simple English word he was a "good" man. As has just been suggested, he would have been the first to resent the implication that he was a perfect man. Goodness, however, is a spirit and a purpose, not a hard and fast achievement. In the inner sanctuary of his motives, Victor F. Lawson meant to do what was right. He purposed to do what was right no matter what it should cost him. He was doubtless sometimes mistaken in his judgment as to what was right; the moral discriminations of all men vary. The glory of his character rests in the fact, however, that when once he had determined what was right for him, he undertook to do it with simplicity, precision, and determination. This was the basic characteristic of his personality.

Therefore, the second word which is appropriate in describing Mr. Lawson's character and work in life is the one that he himself loved, "truth." Much time might be spent on the refinements of meaning to which this great word may be subjected. In the mind of the average person, however, there is no particular uncertainty about truth: it is right action; it is verity in thinking and feeling and willing; it is that which we know to be imperative in the highest moods and moments of the soul. Victor F. Lawson was a lover of truth. He tried to find it in the integrities of his own thinking, in the story of the race, in the judgments of his contemporaries. He never believed that he possessed it all or saw it in its full light. When, however, the truth appeared, he followed it as he followed the good, with the loyalty of a good soldier and the consecration of a devotee.

Those who knew Mr. Lawson in the more intimate relationships of his life were impressed by the accuracy of his analysis of men and situations and by the forthright, direct plunge which was characteristic of him in dealing with any problem. Undoubtedly this sagacity and precision developed with his growing experience, for he was disciplined for a half-century in the intricate, competitive, bewildering world of affairs. It was more than an achievement, however; it was an endowment. There exists a diary which he kept in his own fine handwriting when he was a

student in Phillips Academy at Andover, Massachusetts. As I have read with great care every sentence in this intimate volume, I have sensed in the young man this elementary sanity of judgment. He records his opinion of certain of the rules of the institution, cutting by a bold stroke tradition and conventionality and suggesting reasonably human methods of procedure in the conduct of the life of the school.

No outline of Mr. Lawson's personality would be complete that did not add certain finer lines. The first of these was his sense of humor, his love of a clean story, his joy in a revealing anecdote. Anyone who gained the impression of austerity from him misunderstood his character. His hearty laugh was contagious; his joy in a bit of humor was as simple as a child's pleasure in that which is pleasing to a native instinct.

And finally, his love was the deep keynote of all his life. It found its expression in a chivalrous affection for his wife and his home. How profound that was, only those might tell who know it; those who know it cannot bring themselves quite to the point of flooding it with the light of common day. There are certain intimacies and sanctities which must remain forever in half-lights and veiled from the inquisitive look of the curious. There were two great pieces of music in the life of Victor F. Lawson. The first was the epic story of his newspapers and the Associated Press. The second was the sacred lyric of his love for his wife and for his brother and sister. In this world he moved like a knight in full armor on a quest for things eternal.

This great tower is founded on the solid rock, as Victor F. Lawson's life was founded in truth and goodness. It rises with the majestic suggestiveness of the mullions that reach far upward, as his yearning and idealism mounted out of the levels of his daily endeavor into the realm of his vision. And it throws far abroad from its lighted tower the white radiance that is like the love which burned in the heart of the man in whose honor it has been built and whose name it bears.

Religious Journalism

By CHARLES CLAYTON MORRISON

An Address before the Conference on Religion and Journalism on June 6, 1928

IT WILL be twenty years next fall since I became the editor of a religious journal. I am impressively reminded, as I stand here today, that during all that period I have not written an article or made an address or even given a talk on religious journalism. I have consistently declined invitations to do so, under the feeling that I had no particular testimony to bear. Upon reflection I am able to account for this strange exhibition of modesty by the fact that as a journalist I have never tried to make a systematic analysis of the technique of my craft. I have devoted myself through all these years to a study of the subjects with which a religious journal has to deal, rather than to the science of journalism itself. I therefore do not feel wholly comfortable in the situation in which I stand today. To speak on religious journalism gives me a sensation of turning myself inside out.

My remarks today will deal only with

a particular phase of religious journalism, the denominational press. I limit myself to one field. I have no suggestions to make regarding religious journalism in general, but will consider and try to explain the peculiar difficulties with which the denominational press today finds itself beset.

From the beginning of its existence each denomination has had its own press. Whether officially supported or privately owned, the denominational paper has accepted for itself a common journalistic standard. Its subject matter has consisted mainly of those events and tendencies and ideas which were of special interest to the denomination. Matters of organization bulked large. The persons of importance whose goings and comings, whose accomplishments and whose views were assumed to be of interest to its readers, were the men and women who held high positions in the denominational organization—bishops, secretaries, convention leaders, missionaries sent by the denominations to foreign fields, and preachers in conspicuous pulpits. The events and tendencies claiming first and chief attention were those which registered progress or change in the denominational structure or in its expansion—new churches formed, additions to the churches, the shifting scene of pulpit occupancy. As a mirror of ideas such journalism confined itself almost wholly to the intramural controversies of its particular group—matters of institutional policy, of theological indoctrination and propaganda based upon the concepts which were standardized by the creed and tradition of the group.

In a word, the outlook of the denominational paper was limited to the horizon of one denomination. It was based upon the fact that religious society was pretty effectually divided into sectarian compartments. People knew little of the personnel, the events, the tendencies, and the ideas of other denominations, and cared little to be informed of them. Editors themselves shared in this limitation of outlook and interest, and were held to their special point of view by the pressure of institutional obligation. Thus a kind of vicious circle was established. A newspaper under obligations to the institutional *status quo* and limited by a denominational-minded constituency tended constantly to cater to this provincialism, and thus to foster it. Up to a certain period this type of religious journalism prospered. It is well within the truth to say that in the field of weekly publications the religious press was in the front rank of journalistic success. Its circulation was considerable. It was eagerly read. Advertisers used its space generously and generally. It made a profit in dollars and cents, and had a market value.

But about a generation ago denominational journalism began to face difficulties. It began to lose both subscribers and advertising. It is not difficult to account for its loss of advertising. With the rise of weekly journals of national circulations such as the *Ladies' Home Journal*, the *Saturday Evening Post*, and a score of others whose circulations leaped to a hundred thousand, then a million and now two and nearly three million, religious journals were thrown into the shade as business properties. Advertisers seeking nation-wide circulations could find in one medium a million readers. Why then should they bother keeping books on advertising accounts with scores and hundreds of religious periodicals. The larger advertising accounts were steadily withdrawn from the religious press and concentrated in this new type of medium which offered phenomenal circulation. This development has been accentuated by the rise of advertising agencies to whom large advertisers more and more commit the direction and control of their entire publicity policy.

But this explanation of the slump in advertising does not account for the slump in circulation of denominational papers. That there has been a slump cannot, I think, be questioned, although I do not intend to support the assumption with statistics. Dozens of denominational papers have gone out of existence within the past twenty-five years. As I make a quick mental survey of the leading denominational papers still published, I can think of very few whose present circulation is comparable to that of a quarter-century ago; and I can think of many whose subscription list is one-half, one-third, and one-quarter what it was then. And even in the case of those denominational papers which have apparently maintained their subscription lists at their maximum level, it must be pointed out that this is accomplished in most cases by resort to artificial pressure quite extraneous to normal journalistic methods. Subscriptions are secured by appealing not primarily to reader-interest but to the conscience of church people. They are asked to support the paper as a religious duty or as a matter of denominational loyalty. The result is that in addition to the great slump in number of subscribers, there is an even greater slump in actual reading-interest on the part of those who loyally continue to pay the subscription price year after year. If the religious editors of the country could be endowed for one week with some clairvoyant power enabling them to follow every copy of that week's issue to its destination, I fear they would be cruelly disillusionized to discover how large a fraction of their subscribers do not read their papers at all! Ministers read them, and the small fraction of the laity who are more or less implicated in the running of the denominational machinery; but it is a great assumption that a person who subscribes for a paper from a sense of religious or denominational duty is therefore a reader of the paper.

What, now, is the explanation of this decline of reader-interest in denominational papers? Many explanations have been put forward. I offer two explanations. One of these is so obvious that it hardly needs to be discussed. The other is somewhat technical. I would suggest that the primary reason why denominational journalism is waning is because people are losing interest in denominational religion. The other reason is that denominational journalism is not and cannot be made journalistic in the true sense of that term.

Let us consider the obvious reason first —that denominational journalism is waning because people are losing interest in denominations. By "people" I mean Christian people, not merely the outside world, but the members of the churches themselves. The compartment division of our Christian society is breaking down. Sectarian creeds and polities and traditions make less and less of an appeal to us. Few people today join the Methodist church because of the appeal of something which is distinctively Methodistic. Few join a Presbyterian or Congregational or Disciples or Baptist church because they are attracted by something which is peculiarly the property of that particular denomination. Our church memberships are replenished by new members whose choices of denomination are determined by the most casual and incidental considerations. Their choices arise from neighborhood or social circumstances, or because they like the pastor, or because Jennie goes to that Sunday school. Hardly anybody joins a church today with any sense that he is committing himself to a denomination that has a special mission in the world, a mission that may rightfully claim from him a support in terms which the church of another denomination across the street could not claim. He

joins a church to be a Christian, not to be a Methodist or a Congregationalist or a Baptist. It is true that his family tradition strongly moves him toward a particular denomination, and other things being equal he will take a kind of pride in conserving that tradition. But this is a survival motive, not a vital motive. Our whole denominational order persists not on vital premises but on survival premises. The force that keeps it going was generated in the past. It *is* because it *was*. It runs on momentum, not on power generated in the living present.

This being so, it is not to be wondered at that a journalism conceived and founded in a time when denominations meant something vital, a journalism consecrated to the interpretation of the denominational point of view and to the strengthening and extension of denominational interests, should seem drab and unappealing to the mind of the average modern churchman. It is both amusing and pathetic to watch the desperate efforts of papers of this sort to exploit a denominational loyalty which does not exist. I have in mind a paper which is now devoting pages and pages of space to an elaboration of the slogan "South Africa for Christ!" It seems that an evangelist of this denomination went to Johannesburg and held some revivals which resulted in the founding of a congregation or two. His "converts," for the most part, were proselyted from the Anglican or the Dutch Reformed faith. Here now was a good journalistic opportunity. South Africa is a fresh field. China and Japan and India as mere mission fields have lost much of their journalistic value. But a movement to "win South Africa" has in it the possibilities of fresh adventure. It affords subject matter that has not been worn out. So the cry is raised that South Africa must be taken for Christ. It is not proposed that the social and political life of South Africa shall be appreciably affected by this invasion of an American denomination. Nor yet is it assumed that the American invasion will effect a higher order of personal religion than that which now obtains there. It is only proposed that the South Africans shall change their ecclesiastical status from Anglicans and Dutch Reformed to that of this American denomination. Thus South Africa will be taken for Christ! Now while it is somewhat discouraging to find that there exists any constituency at all to which such a project will appeal, it is heartening beyond expression to note how few there are who are taken in with such journalistic hokum. To people of even modest enlightenment the attempt to identify an enterprise of mere denominational extension with the august slogan of taking South Africa for Christ is now recognized as an anachronism. The number of those who are sophisticated enough to penetrate the high-sounding and unctuous appeals in which denominational interests clothe themselves is rapidly increasing, and their multitudinous presence in all the churches tends to abash the ecclesiastical promoters, including denominational editors, when they essay to use that outworn technique.

But this illustrates the dilemma of denominational journalism. It is the dilemma of the denominations themselves, but with a difference. A denomination is an *institution* gathering into itself the social and inherited interests of many people. Moreover, quite apart from its denominational peculiarities, it does function for great religious ends and values which it shares in common with all Christians. It can therefore go right on existing and functioning after its membership and the general public have lost interest in its denominational features. But a journal cannot do this. It depends for its vitality upon the instant and immediate interest of its public in the subject matter with

which its pages are filled. Therefore the fading interest in denominations as such registers itself in the decline of interest in the denominational press much more quickly and appreciably than in any other aspect of denominational activity.

This brings us close to the other reason for the waning power of the denominational press. This reason, as I indicated a few moments ago, is the fact that in the true sense of journalism, what is called "denominational journalism" is not journalism at all. In saying this I do not suggest the slightest reflection upon the merits of the denominational paper, not derogate in the least from its right to exist or from its importance. On the contrary, I am convinced that there is no greater service which can be rendered to the denominational press than to distinguish it from pure journalism and classify it for what it actually is. If this were done, it would save these periodicals from criticisms which they do not deserve, and from costly attempts to become what they are not and what they cannot be.

A denominational periodical, as I see it, is a house organ, analogous to the numerous trade journals which have sprung up in our time and to the journals which represent organizations like the Masonic lodge, the Rotary club, or any other group with limited membership and special institutional interests. As these organs represent their institutions, so does the denominational organ represent the denomination. When this fact is pointed out, and this analogy drawn, we should be able to discern an element or factor in denominational journalism which distinguishes it from pure journalism. Let us try to make this clear.

In the normal production of a periodical there exists what I shall call a "journalistic situation." In pure journalism this situation is bilateral. The public is one side; the paper is the other. They act reciprocally upon each other. The paper goes out to find its public. Its public reciprocates by supporting that paper. This is a true or pure journalistic situation. From the journalistic point of view there is not just one public—there are many publics. This diversified public exists in strata—perpendicular strata, representing grades of intelligence; and horizontal strata, cutting across the perpendicular strata and including individuals who, whatever their grade of intelligence, share some common interest to which a periodical may make its appeal. The Hearst papers tapped and exploited a whole new intelligence stratum which the respectable journalism of the nineteenth century did not reach. The tabloids have found a still deeper-lying stratum, approaching the moronic level if you will, which they have tapped and are now exploiting. A paper goes out, I say, to find its public. If a public is there, it responds in a way that sustains the paper. It is the interaction of these two factors that creates a true journalistic situation. If a public is not there at the start, the paper may continue to go out in the hope of ultimately creating the kind of public which it needs in order to sustain itself. The editorial motive for publishing the paper may be purely commercial—the publishers believe that there exists a public with a taste for a certain kind of periodical, and they proceed to provide the kind of periodical they believe that public wants; or the motive may be ethical—reflecting a responsibility on the part of the publishers to render a real service to their public and to provide journalistic leadership for human progress. Such papers, while not lacking in the profit motive, are dominated primarily by motives of moral responsibility for the influence which their paper exercises upon public opinion and public welfare. To this ethical type of journalism

belong such daily papers as the *New York Times*, the *Chicago Evening Post*, and the *Chicago Daily News*, the better magazines, and the religious press.

If we look closely at this ethical type of periodical, we shall see that its power of leadership depends basically upon the freedom with which its editors express their convictions and determine the policy and contents of their periodical. If the public believes that the editors are free, and that their policy is an expression of their genuine convictions, unmodified by any factor or interest extraneous to the bilateral situation, they will have respect for its opinions in the degree in which the opinions inherently deserve respect. But if the readers of a paper sense in its pages and policy the dominant influence of some interest which lies outside the journalistic situation, they discount the leadership of that paper accordingly, and it cannot command their full journalistic respect. Such a journalistic situation is not bilateral but trilateral—the paper and its public plus the special interest for which the paper primarily speaks. This is not a pure journalistic situation, albeit its legitimacy and its importance are not thereby called in question.

Denominational papers belong to this category of modified journalism. They represent an interest extraneous to the essential journalistic situation. They do not exist in a pure bilateral interaction. They are trilateral in their interactions. The editor, the readers, and the denominational institution are the three factors which interact to produce just the kind of periodical which is produced. And this is not pure journalism, but a special order of journalism, akin, as I have said, to other house organs, or trade journals, or any periodical representing the interest of any organized group.

I fear I will have difficulty in conveying the point of this analysis to the lay mind, but I have no doubt that anyone accustomed to think in the concrete terms of journalism will not only grasp the point but will agree with my application of it to the denominational press. At any rate, I am convinced that it opens the way to an understanding of the waning power of denominational journalism in modern life. Taking it in connection with the waning interest in denominational religion, we have this picture: a religious press, representing not the free opinion of its editors, but that opinion modified by the interests of denominational institutions, and these denominational institutions growing more and more pale in public esteem inside the churches as well as outside. What else could we expect but the gradual decline of the moral authority of periodicals thus produced?

But if this analysis offers an explanation of the weakness of the denominational press, it should also aid in defining the valid function of such periodicals. So long as we have denominations, we will have denominational papers. They should be recognized for what they are—promotive, interpretative, and informative organs of their denominations. And we should not become impatient with them if they do not become something which in the very psychology of the journalistic situation they cannot be and do not aspire to be.

The Spiritual Adventure

By RUFUS M. JONES

An Address before the Students' Conference on June 4, 1928

THE universe at large seems to be a basis and framework for an immense spiritual adventure, which for the religious attitude turns out to be the very heart and center of creation. It is, no doubt, quite possible to be so busily occupied studying the framework, wondering over the mechanism of it, as to miss all the signs and suggestions which indicate that there is "spiritual adventure" going at the heart of things.

There are large areas of our human body-system which are not directly under the control of our own will and which appear to have very slight function toward any coherent spiritual life-purposes of ours. They form, however, the wide fringe and periphery to an inner nucleus of essential organic parts that enable us to live, think, plan, forecast, work, co-operate, conserve our past, anticipate a future, and create ideals and achieve them—in short, to become self-conscious persons with purposes of our own. It would be very easy for an investigator to spend all his life studying the spleen, the liver, and the kidneys of a man without ever getting the least inkling that the man himself was a creator of beauty, a self-sacrificing lover of his race, devoted to truth and dedicated to ideals of goodness.

The man himself, who is "captain of his soul," knows, at least in a dim way in his highest conscious moments, that he is engaged in a purposeful adventure and that he has his hand on the tiller of his central course, even though there are regions of his body which he does not directly steer and which sometimes may become recalcitrant to his aims and defeative of his creative purpose. Somewhat so, I believe, there is a vast peripheral area in the universe which only partially, and more or less remotely, functions toward divine ends. The universe is not God. Pantheism as a way of thinking is a hopeless muddle. One might equally well call a circus a meeting for worship or a communion service as to call the totality of the all "God." No, there are many things that ought not to be as they are. There are situations which at temporal moments are recalcitrant and defeative and which must be put down and be conquered before there can be final triumph of aim and goal. But on the whole and in the long run, we may well believe that the universe in its wholeness is a satisfactory basis and framework for the spiritual adventure which seems to be going on in it.

Our main problem at this point is the task of discovering what is the central spiritual adventure in the universe, and what kind of God is revealed through it and betokened by it. It seems to me that we are bound to turn for our answer to those highest peaks of revelation where the meaning of things most clearly comes in sight in ourselves and in the best examples in history of what personality can become and of what values signify. It sounds anthropomorphic, no doubt. It foredooms us to interpret the divine in terms of the human. It compels us to foreshorten the perspective and to stain the white radiance of eternity with the many-colored dome of our finite life. But if we refuse to take this path, we foredoom ourselves to a worse alternative, which is agnosticism and nescience. The only way to truth that lies open to us at all is the way through our own minds. If we cannot find a clue here in our own human reason,

we can find it nowhere. We shall never get any ways of proving the reality of God or of discovering his character except through the processes and the interpretations of nature, of life, and of mind; and in any case, no religion can help us much unless it meets us where we live and think and love and suffer and triumph over difficulties. "The word is nigh *thee*, even in thy mouth and thy heart."

It will be countered in reply, no doubt, that the obvious trouble with this approach is that we are thus forced to start with a *finite* process, and consequently we can never hope to get across the chasm to an infinite reality—an *ens realisimum*. My answer is that there is no chasm to cross. Man is from the start a finite-infinite being and not a "mere" finite one. Partaking, as he does, of reason, he cannot stop his quest and pursuit of truth at any finite point, for finite truth is a contradiction of terms. If a thing is true at all, it is infinitely true, though these terms "finite" and "infinite" have genuine application only in the realm of space and mathematics. They do not correspond to spiritual realities, nor do they tally with the issues of the realm of spirit. A wiser term is "transcendence in immanence."

Man's moral adventure, again, is something that, from its inherent nature, could not have a terminus. Every act of goodness which we perform bears witness to an ideal that is operating in us and that has no finite limits. How often shall I forgive my brother? What are the boundaries of truth-telling? When shall I have attained a moral goal that will satisfy all the possibilities of my personal nature? There is no such goal. There is no stopping place. There is no finality to this path on which we have set our feet.

"Man partly is, but wholely hopes to be."

At the same time every right deed is intrinsically a perfect deed. *The goal is in the process.* The reward is bound up with the life. The victory of faith is the faith itself. The crown of life consists in living that kind of life.

The Revised Version of the Bible makes the Book of Ecclesiastes say: "God hath set eternity in our hearts." It is probable that this strange book did not say that in the original. But the writer might very well have said it if he had only thought of it. The Book of Proverbs does in fact say that "the spirit of man is a candle of the Lord," which means that a kindled finite soul is a flame of the Eternal. It is every bit as true as the saying I used to hear frequently when I was a boy: "Here we are doomed *forever* to live in a vale of mutability!" They are both true sayings. Here where we live, in a space-time world, the perfect can be revealed only in process. The eternal lives and is expressed only in unending mutability. The infinite is both in and beyond the finite. The unseen is immanent in the seen. The "more yet" hovers on the edge of every attainment. The horizon that bounds our achievements widens out as the sky line does at sea with the progress of the ship. What ought to be is always running ahead of what is. The heavenly vision of a beyond will not let us rest in the good of here and now. One can as easily catch up with the horse he is driving from the buggy seat as one can overtake the flying goal of his moral passion. To be a moral person at all is to be self-transcendent, which means "finite-infinite." No one can appreciate music who does not rise above the seriatim notes and enjoy them together in a time-transcending now, which is a gentle breaking-in of eternity into our time-world.

We can find the meaning of a musical note only when we appreciate it as a living part of a larger musical composition. We catch the significance of a detail of form or color in a painting only when we

see that it is set in, and ministers to, an integral and organic whole that is beautiful. The unity of the whole is thus immanent and interfused in all the parts. Everywhere where a whole is revealed in the parts there is a degree of transcendence. The parts do not just lie alongside of, or contiguous to, one another. The whole is more than a sum of the parts, and therefore each part is its own self *plus*. It points to and presupposes *more*.

There is a trend in things beyond themselves. Nowhere does the universe reveal this type of reality as an integral whole in such an exalted form as in the personality of a good man; that is, a person who is all the time moving forward toward an ideal of goodness. It is in a life like that that we discover at last what the spiritual adventure of the universe really is. The universe must have intended to produce this august creation since it has produced it; and it is in very truth, now that we see it, the most triumphantly beautiful thing that the universe has so far produced—a whole greater than the sum of its parts, a unity of purpose immanent in and through a time-series, an infinite operating in the finite, an eternity expressed in the midst of mutability, a continual revelation of a Beyond that is all the time within. Bernard Bosanquet, one of the profoundest thinkers and one of the foremost spiritual leaders of our generation, said of man's self that "it is a finite being which is infinite without realizing it, and so, like all finite experience, is always beyond itself."[1]

But I am interested to show still farther not only that a person like one of us is a self-transcendent center of life but that the universe itself, at least where its meaning comes clearest in sight, is favorable to and apparently engaged in this kind of spiritual adventure. The long and seemingly unconscious processes of an evolving world appear now to have been preparatory stages for the emergence of beings who find a moral imperative built into their very structure, who live and suffer for *what ought to be* and who are engaged, however feebly, in the task of building a kingdom of ends. The flower that is now in bud, and some day will blossom, is no "century plant." It is a "billion-year plant," but time is a cheap factor, and the important point for us is to record the fact that on the crust of this cooling planet the universe is not only displaying a concourse of atoms and a congeries of life cells but is engaged in the big business of producing victorious moral persons who transcend space and time and matter and mathematics, and partake of eternity. The natural is busy blossoming into the spiritual. The moral victory is in evidence, is in process, as certainly as is gravitation or electrical energy.

Kant no doubt bungled his argument drawn from the implications of the moral imperative. He read the meaning of moral values too much in the light of the somewhat thin rationalism of his century. He was satisfied to find a principle which enabled him to act *as though* he knew that the eternal nature of things is morally disposed to goodness, that is, that the deepest nature of the universe backs the moral deed and is pledged to make goodness triumph. We can, I feel sure, safely and legitimately go farther than that *als ob* philosophy. We are not only warranted in acting as though we knew; we have good grounds for actually knowing that at the core and center of its life the universe is engaged in what I have been calling "a spiritual adventure," the creation and expression of intrinsic values, the achievement of victorious moral goodness as an end, and the expression of an eternal nature of things that promotes goodness and defeats evil.

[1] *The Value and Destiny of the Individual*, p. 132.

The entire world-system is clearly enough related to mind. Whether it is steered by a controlling purpose or not, it at least submits to interpretation in terms of law, order, system, mental categories—what Plato called "ideas"; and each evolving stage of its cosmic history must spring out of a ground that is adequate to account for its reality and complexity. Somewhere along its upward course it ceased to be a mere fact-system, if it ever was that, and began in a budding way to be a world rich in intrinsic values. It is impossible for us to see how the universe could have produced persons if it had not already been a universe favorable to the values of beauty, love, goodness, and truth. No one could ever be a person in any rich sense of the word without appreciation of beauty, the appeal of love, a passion for ideals of goodness, and some sort of faith in the pursuit of truth. But unless the universe offered scope for such experiences and backed them with some degree of objectivity and reality, they would have been only subjective rainbow-dreams, devoid of constructive power. At some crisis-moment in unfolding life, beauty dawned upon eyes that could see harmonies of color. Beings appeared that only produced offspring but loved and tended and planned for the offspring that came to them. Little by little love rose to an ever higher and richer range. It became a thing not confined to offspring or mate. It took on traits that could not be referred to sex or to blind instincts. It became interfused with tenderness and sweetness, with grace and sacrifice. Self and self-seeking died away and left it touched with purity, charm, loveliness, and inward beauty But, once more, with all its richness and grace and unselfishness, it was something the universe produced as certainly as it did gypsum and quartz. There must be somewhere at the heart of things a sufficient ground to account for the beauty and love that have blossomed forth out of this slow process of the ages. Man is man in the fulness of his nature and power only because he partakes of, and is kin to, the deepest reality of the universe that has produced him. There is something moving in him that makes him different from a chance dust wreath in a windy street or from any merely curious formation of the earth's crust.

It can be no accident that an august moral imperative is planted in the center of our being. It is not a foreign command. It is not a law imposed from without. It is a tendency to transcend ourselves in ideal-directions. We see beyond what is. We are dissatisfied with any temporal event that has been achieved. We at once confront *is* with a vision of a possibility surpassing the bare fact. We live out beyond the here and now. And for many of us, at least, the vision of the better life carries with it a strange and awe-inspiring obligation to achieve the better. The consciousness of ought seems to us earth-born persons the noblest and at the same time the most costly part of our inward furnishings. If *it* fell away and disappeared out of our inner core, we should plod along in peace and become contented denizens of our habitation here in space and time. Then we could live by bread alone. But it cannot be. A spark disturbs our clod.

> Oh, well it is forever,
> Oh, well for evermore
> My nest's hung in no forest
> Of all this death-doomed shore.

Whether "death-doomed" or not, it would never satisfy us. In fact, it would be even harder to bear if we were immortal like Tithonus. Going-on is not enough. A million-year Methuselah is just so much more pathetic than a nine-hundred-and sixty-nine year one! It is after all not length of years but the moral imperative

that tips us with glory. It is the expansion of life through the presence of an ideal that sets us on a new level above the fact-basis of "things." The impulsion of ought introduces a new creation. We correspond no longer merely with an environment of space and matter, but we live in a world that bounds and transcends the physical one.

"How did you come to be this way?" is a humorous question of the day. But it really concerns us to ask it seriously. There are two kinds of men of our genus:

He that lived for the lust of the minute, and died in the doing it, flesh without mind;
He that has nail'd all flesh to the Cross, till self died out in the love of his kind.

We are confronted not only by the two types, but we find something of both of them in each one of ourselves. We all carry along a large contingent of the past, a heavy inheritance from the basement processes. But this is the cardinal point: we somehow partake of another kind of world and are sharers in an adventure that has great future promise and potency. We have got to account for this higher dawning self, this dweller in the innermost. This man with his consciousness of ought is as much a fact of the universe as are mica, schist, or carborundum. Our man of the new creation, our higher-level person, who, in a world of things, stands stoutly for what ought to be, regardless of its cost, has arrived, is here, and he is not an accident of capricious matter. He, too, must have an adequate ground and a kinship that accounts for his being and nature.

Trends in Theological Education

By ARTHUR E. HOLT

An Address before the Directors and Faculty on November 8, 1928

MY PAPER comes down to an attempt to answer the question: What with reference to those matters which are essential to a seminary's welfare are the main trends of theological education?

Fortunately we are not left in any doubt as to the matters which are essential to a seminary's welfare.

A seminary is an institution which has a certain rôle to play in society. The way it defines itself is important.

A seminary like all institutions must be subject to some kind of social control. How that control is exercised is important.

A seminary, as an educational institution, has a teaching staff. How that staff is constituted is important.

A seminary must have students. How those students are recruited and provided for as to housing, maintenance, etc., is important.

An educational institution must deal with a body of knowledge and have a method of teaching. How the curriculum is organized and how the students are taught are important.

A seminary is related to great social groups we call "churches." Just how it is related are important.

A seminary is the channel of a certain stream of personal experience. Just how the seminaries propose to reproduce that experience in the life of the students is important.

Under these seven categories of analysis I hope to organize this report, promis-

ing you that I shall dispose of them rapidly, and, I suspect, altogether inadequately.

1. First of all, do we notice any distinct trend in the way seminaries are defining their function? The change seems to point as follows: The earlier seminaries looked upon themselves as the defenders and the builders of a certain type of religious tradition, either Methodist, Baptist, Congregational, or Presbyterian. But now the more advanced seminaries are trying to turn out skilled workmen in religious leadership and are expecting these men to deal in a free way with their traditions. Let me use a crude illustration from the field of architecture. In a town in which I once lived people had largely dispensed with architects in the construction of their houses. They had adopted almost universally a four-square two-story house which furnished the maximum of space at a minimum of expense. The original builder of this house was a man by the name of Slocum and these houses were called "Slocum houses." A person who wanted one never went to the trouble to consult an architect. He told the carpenter to build him a Slocum house, and any carpenter in town could build one almost with his eyes shut. There was no such thing as the science of house-building. Finally the department of architecture in the local college was established in association with the department of domestic economy, the thought being that house-building must further domestic well-being. Knowledge of building materials was taught side by side with the arts of home-building. There went out into the community men who introduced design instead of habit into the work of carpenters and contractors, workmen trained in the objectives of home-making and the science of house-building. The Slocum house became a thing of the past. Some such shift has come in the whole theory of the seminaries' function. We once tried to send out efficient builders of certain traditional types of churches—Methodist, Baptist, Congregational, and Presbyterian. Now we are trying to send out men who understand the relationship between religion and human well-being and who are trained in the science of religious house-building, and these men are dealing in a fairly free way with all the old houses of faith. This may sound like a vague distinction, but the significance is not to be overlooked.

2. Do we notice any change in the methods of social control of seminaries? One is amazed at the number of devices by which society has sought to control seminaries. Seminaries were supposed to be servants of religious groups, and the early denominations took no chances on whether the seminaries would exercise their function as servants.

In some denominations the seminary is controlled by the total religious fellowship; even the faculty is elected by popular vote of the ministers.

In Canada each theological college is under the supervision of three bodies: (1) the faculty; (2) the board of management, composed mostly of laymen with a few representatives of the clergy having in hand the financial interests of the institution; and (3) the senate, composed of theological professors, university professors, ministers, and laymen. The last-named group is intrusted with all academic matters.

For the United States, perhaps I can do no better here than to quote parts of Dr. Kelly's statement concerning "The American Theory of Institutional Control" and say that trends in America group around some modification of this American theory. Dr. Kelly says:

> The almost universal theory of control of colleges and universities in the United States is that there should be two fundamental agencies: a board of trustees and a faculty.
>
> It has generally been agreed, therefore, that

under the best conditions the chief functions of the board of trustees are financial and regulative, not executive or administrative. The educational work of the college in the best institutions is left, except in most general outline, with the president and faculty, who are expected in ideal circumstances, to be especially equipped for their task and to work in concert. They have general control of the programs of study, the regulations for admission and graduation, the time-schedule, and all student relations. Under such conditions the chief executive officer—the president or dean—represents the institution before the public, reconciles and adjusts conflicting claims of professors and departments, exercises, with the faculty, large and not absolute power in choosing teachers and formulating policies, and in general is the regular nexus between faculty and board.

Recent years have brought numerous refinements of these general presuppositions, most of which look toward democratization of control; the faculty, the alumni, and the students are taking a hand more and more in the processes of government. In general, perhaps, as cases of academic freedom are dealt with, there is a tendency to approximate really, though not formally, to the European system of large faculty direction, although within restricted fields the students are exercising their "inalienable rights of self-determination.

3. Do we discover any distinct trends in the organizing of the teaching staff? There was an early system where the young minister served an apprenticeship to local ministers—a combination of both theoretical and practical training. This was followed by a system of specialization in teaching where local ministers became teachers in a common building, thereby constituting a faculty. The faculty was made up of pastors and ex-pastors. In the third stage, the pastor gave way to a specially trained corps of teachers who were trained in the technique of literary, philosophical, or sociological analysis. Doctors of Philosophy displaced the pastors on the faculties. The tendency of this would be toward an accentuated scholasticism were it not that there is a new emphasis on supervised field work which is bringing back the apprenticeship idea. Such work as Mr. Alderton is doing will take the curse off the heavy preponderance of Doctors of Philosophy on the faculty. The students are going back to a new kind of apprenticeship in which the local pastor has a part.

4. Do we notice any distinct trend in the methods by which seminaries recruit their students and deal with those major issues in the student's existence, student maintenance, and student organization?

In the early days there was a tendency for the seminaries to stand on their dignity because everybody worth while knew where Harvard, Yale, and Princeton were, and those who did not were not worth educating. There was also the belief that the value of the work of an institution was its own best publicity. Then followed a second system, which can be characterized as recruiting under denominational pressure. This still prevails over wide areas. Students were placed under the supervision of committee of Presbytery or conference, and these committees brought to bear upon the student those influences which guaranteed that he went to the seminary of his denomination. But certain of the seminaries could not exercise denominational pressure, and other ways were devised. Recruiting was camouflaged under the guise of service to the colleges. Notable preachers were placed on the faculties of various seminaries, who were to give half of their time preaching among the colleges with the understanding that they were to advise in an unbiased way future theological students about theological education in general. The unbiased character of this advice was probably comparable to that given by the negro ministers in Chicago who were placed on the Thompson payroll with the understanding that they were to advise with the negroes about their citizenship privileges! Another system more frank and probably more effective was the placing in the field of a recruiting officer whose business it was to visit the

colleges and deal with the one issue alone, and he was frankly the representative of the seminary which paid his salary. At the same time that this method has been developing, there has been the growing conviction that the seminaries might exercise greater critical judgment in discouraging those who are manifestly unfit for the vocational task of being religious leaders. It would seem that it would not be impossible to combine in a field representative one who would investigate the small number of students who would come each year to a seminary the size of ours, and who would encourage those who ought to come and discourage those who ought not to come. Here would be the real opportunity for personality analysis and vocational direction.

The problem as to method of recruiting is followed by the problem of what to do about the financial conditions under which a student can live. The theories of student stipends seem to range between two extremes: that the student should pay all or that the church and seminary should pay all. In between these there seems to be a third alternative: that of field work with compensation under supervision, a system corresponding to medical internship. Here is a field in which there is much to be learned, and the survey committee hopes to shed light upon this subject.

5. What trends do we notice in the organization of the curriculum? All seminaries had a definite prescribed program fifty years ago. Today all offer a wide range of electives, and the prescribed courses vary according to the tenets of the denomination to be served and its conception of the values and emphasis to be placed upon the material constituting the program of study. Many offer unusual opportunities for the study of methods and for actual clinical work as a fundamental part of the minister's preparation.

Many of these courses seek to acquaint the student not only with present-day thinking but also with the means of making the church a living force—a vital servant of and in the community.

Special mention may be made of the development of religious education, sociology and ethics, and home service and foreign missions. These general subjects are broken up into numerous subdivisions, courses that provide rich opportunity for both general knowledge and specialization. The range of study is exceptionally broad, and few restrictions are placed upon the student's choice of subjects.

Students are encouraged to avail themselves of the privileges afforded through the close relationship maintained with universities, enhancing the opportunities of students working for advanced degrees, particularly in the way of technical training not provided by the seminary itself.

6. What trends do we notice in the relation of the seminaries to the churches? At first there was a close relationship characterized as the "dependence of poverty." Presidents of seminaries and theological professors spent their Sundays preaching in the pulpits of the churches largely because the seminaries were poor and the professors were poorer. When the seminaries ceased to be poor, there followed a new period. The seminaries which achieved economic independence became isolated from the churches, and they proclaimed a devotion to some rarified form of the church invisible but had little to do with local affairs except when their young students came up for ordination. There is now being dimly visioned a third period: the policy of service to the denomination based on the strength of the seminary, not on its weakness, to render expert help. Here we find seminaries putting in extension lectures, re-education of ministers, library loan funds, etc.

One of the projects which greatly interest the association of theological semina-

ries is the education of the men already on the field. One of the most significant attempts is foretold by a full-page advertisement soon to appear in the *Christian Century*, from which I take the following:

STUDIES AND TRAINING IN THE NEW PROTESTANTISM

Cooperation is replacing competition in American Protestantism. A new type of church activity is developing. It is more than interdenominationalism. It is a new cooperative Protestantism. If it is to accomplish all that it should, it needs to be understood and its leaders need to be trained.

The Faculties of the Divinity School of the University of Chicago and the Chicago Theological Seminary will jointly offer special courses in preparation for leadership in those fields in which Protestant bodies are already cooperating.

Class Work for which academic credit will be given: Federated Protestantism, Cooperation on the Foreign Field, Cooperation in Cities and in Rural Life, Cooperation in the Religious Life in Colleges and Universities.

These classes, lectures, and conferences are intended to be especially serviceable to the Executives of all cooperative Protestant ventures, Church Federations, State Conventions, City Extension Societies, Religious Workers in Universities, and all others interested in bringing new efficiency to Protestant churches.

More important than the content of teaching is the method of teaching, and here I can but hint at a development which, though young, is bound to grow. The trend is toward teaching the student *how* to think rather than *what* to think. The best seminaries are determined to build up both theology and ethics on the basis of observed experiences. They believe that there is only one way for a teacher to maintain his self-respect on the modern university campus, and that is to lead his students in a first-hand study of original documents of present-day personal and social experience. Just in proportion as a teacher enlists his students in the joy of exploration into fields which are unexplored does he have the respect of the students and does he gain the thrill of pioneering.

One phase of the development of which Dr. Kelly speaks is the rapidly developing interest in using the methods of the social sciences in studying the church of the present. Here the trend is so slight that it exists more as an obligation rather than an accomplished fact.

An outstanding attempt along this line was the Research Council of the Religious Education Association which held its first meeting last September bringing together thirty-five picked men from their respective fields to discuss "Research in Character Education." Chicago Theological Seminary had the honor to be host on the occasion and has offered the hospitality of the Seminary for next year. The importance of this move I tried to indicate in an address I made before the R.E.A., and a few sentences may bear repetition here:

I had asked the question, Why is it that the practical departments of our seminaries have such slight standing on the university campus? Harvard, for instance, will give credit for church history and biblical exegesis but will not give credit for religious education. The reason I think is as follows:

The historical departments have developed a technique for studying the church of the present. The historian knows his source documents, he knows adequate methods for drawing conclusions from these documents, he has a corresponding standing in academic circles, and, what is often more distressing, he has right of way in the allocating of university budgets.

The practical departments, on the other hand, have not a similar equipment for studying the religious life of the present. We have not one library of original documents, we have not developed a technique for studying these documents, and we have to contend for all distributions of research funds in our direction.

So long as we leave this prestige in the hands of the historical disciplines, religion will continue to be classified with archaeology, and theological students will know why farmers and villagers staged a revolt in 1000 B.C., but they will be totally oblivious to the rural-urban conflict in 1928.

7. Finally what are the trends toward the building up of the emotional, artistic, and spiritual life of the students? Here it seems to me we are witnessing a distinct forward movement on the part of a number of seminaries. Union has just established a school of music; our seminary has the Hilton Chapel and its chair of drama; the stamp of the Oberlin Conservatory of Music has been on the Oberlin graduate for a generation. In all this there is the clear-cut recognition that religion is going to be furthered by the sky pilot and not the mechanic; that the man who has no imagination, whose life does not kindle with great emotion, who does not have a sense of the dramatic value of great issues, cannot succeed as minister. More than this, we are seeing that religion is caught and not taught, and that it makes no difference whether a man knows all the techniques of literary, philosophical, and sociological analysis if his own life does not kindle with emotion as he contemplates great religious issues. If he has not gifts in the expression of his thoughts in the natural language of religion, the great symbols of art and literature and music, he cannot be a leader of a congregation in worship. We are developing a whole new conception of the function of a service of worship. We see in pageantry and drama a means of arousing the most sublime emotions. We had at the Seminary a very compelling example of the value of dramatic presentation when our Department of Drama, taking the body of human material which Mr. Hutchinson had gathered in his study of the religion of two hundred farmers, made this concrete and living for us in the family of one farm family, who on an income of $25 per week, were compelled to absorb into themselves the shock of all the reforms which city people saw fit to project. The portrayal was so vivid that all came away with a new sense of the teaching power of dramatic production.

In the matter of religious music, Oberlin and Union have set an example which it seems certain will be followed on a large scale. Some even dare to believe that modern religion will cut for itself new channels of emotional expression. After long years of meagerness we may develop a Protestant symbolism which will do justice to the genius of a free church in a free society.

A New Aesthetic for Protestantism

By FRED EASTMAN

THE saints in the stained-glass windows of Graham Taylor Hall looked down the other evening on a form of art in striking contrast to their medieval beauty. It was a new play entitled *Milk* by Margueritte H. Bro, a student in our drama classes, presented by our Seminary Players. Nothing new about a play, of course, but this was much more than an ordinary play. It was the fruit of a new philosophy in theological education and of a new aesthetic for modern protestantism.

A bit of this play's history will illuminate the idea. Nearly two years ago the Seminary's Department of Social Ethics under the leadership of Professor Arthur E. Holt and his associate, Carl Hutchin-

son, in co-operation with the Federal Council of Churches, began a study of the social and ethical problems besetting the producers and distributors of milk in the six states which furnish Chicago's milk supply. The surveyors made case studies of hundreds of farmers and their families and finally presented their findings to a rural urban conference on October 29. In the meantime, however, the case studies had been presented to the drama department of the Seminary which undertook to discover the deeper emotional struggles in this modern social situation. Mrs. Bro took the material, brought her dramatic training and her insight to bear upon it, and created a one-act play. The Seminary Players took the manuscript and, together with the author, worked over it for weeks, suggesting additions here, deletions there, sharpening of character and action throughout, until it was finally ready for presentation to the public. The public had listened attentively to the speeches of the conference in the afternoon, but when it saw the play it pulled out its handkerchiefs and wiped its eyes. Its emotions had been touched and its sympathies aroused by the portrayal of the struggle in one farmer's home.

A new aesthetic for protestantism may lie in just such portrayals. Medieval Catholicism expressed its philosophy in paintings, sculpture, and stained glass, glorifying the supernatural and the mysterious. It found its beauty there—in God's investing human beings with supernatural powers and authority, usually through the church. Protestantism, on the other hand, finds God in the natural order, not outside it. The beauty it glorifies is chiefly the beauty of character—courage, kindness, mercy, love. The struggles in which it interests itself are not Catholicism's struggles of God with devils and such but the struggles of the human soul to keep its godward course through all the stresses and strains of everyday life. Just now in thousands of farmers' homes in the Middle West a bitter struggle is on against the spiritual despair that so often follows economic failure. To discover the spiritual forces in conflict in those homes, to enter sympathetically into them, and to find the beauty under the rugged surface —there is the task to which the author and her fellow-students set themselves in this play. And that is essentially an artistic undertaking.

Much of the art in modern Protestant churches—in hymns, in stained-glass windows, and in architectural symbolism —is dead because the philosophy underlying it is dead. Drama is a live art, because underlying it is the philosophy of struggle. The deepest struggles of our lives are emotional ones, and emotion is the very stuff of drama. One good play which holds the mirror up to a living spiritual struggle and reflects upon it the light of religion is worth more to the inner life of human beings in the midst of the struggle than all the medieval symbols that could be gathered in one building. Such use of drama in religion is not a fad, or a new wrinkle in religious education, or a means of "holding the young people in the church." It is a deliberate attempt to crystallize the beauty of the common life around us. The liquid fires of social sympathy and imagination are made to produce not only facts and programs but art.

The significance of this as an experimental project in theological education can hardly be overestimated. Trained researchers, gathering data and making case studies, presenting those studies to students in religious drama; these students searching out the emotional struggles, separating the essential from the unessential, and then portraying them in terms of character and situation—here is a teaching device rich enough in its possibilities to kindle the most sluggish imagination.

No textbooks here, no lectures; in their place living characters, in present-day battles, the issues of salvation and damnation here and now. Young men and women who can stand the rigors of such intellectual and emotional training may go out into the world with less book-learning, but they will have more understanding, more sympathy, more imagination, and more power to help human beings find fellowship with each other and with God.

As the last words of the foregoing paragraph were being written, a report of one of the students (Gregory Vlastos) was brought to the writer's desk. In it is this testimony to the value of drama study for a student for the ministry:

> The course on drama-production has awakened in me certain dormant reactions toward life as a whole, which had been numbed into a frozen lethargy by the over-intellectualism of the curriculum of the last two years. It has given me a kinaesthetic appreciation of preaching, in terms of an experience whose communication depends upon the re-enactment of the same by the communicant to his audience. It has left me with the overtone of a dramatic conception of life, as the ordered progress of inward experiences in response to an outward incidence of events. A study of the Indian drama has soothed a strong but inarticulate longing for a spiritual view of life which I have missed in the first two years, but which was so gloriously revealed in the passionately intellectual beauty of Indian art.

Verse

Note:—*On alternate Thursday evenings during the Autumn Quarter an informal group of Seminary students known as the Creators' Club has been meeting at the home of Professor and Mrs. Eastman to read and criticize one another's poems and essays. The poems which follow are products of three members of this group.*—The Editor.

On Reading a Lament about Death

The rock stands firm:
No waves may pass that hardy boulder,
Although they beat upon it, year on year,
Like pygmies, tearing at a giant's shoulder—
In light foam, frothing.

The rock stands firm;
In vain the churning waves are breaking,
Complaining with an angry restless roar;
But see, all misty, in the light breeze shaking,
The radiant rainbow.

—Ferry L. Platt

On Hearing One Speak Very Familiarly of Heaven

When the pain is past
And the agony lulled into peace,
And I emerge,

Half-blinded by the strange ethereal light,
And drawing back before ethereal forms that float
Accustomed and serene,

Who'll take my hand,
My trembling, earthy hand,
And welcome me?

—Ferry L. Platt

Organ Music in the Chapel

A faint, quivering note from a tiny pipe,
In velvet slippers, steals
Softly about from ear to ear,
To learn how the listener feels.
It then hurries back to its tiny pipe,
The news to its neighbors to bear;
And gently, but happily, one by one,
They skip out into the air.
They dance and they tumble, one over the next;
They join hands and fly in a ring;
And laugh and whistle and frolic and play,
'Till the high vaulted arches sing.
Then thundering out of the depths there comes
The roll of a mighty voice,
Which scolds and rumbles from pillar to post;
And the tiny notes rejoice
To know that they've wakened their giant kin,
And they fly before his wrath;
And they tease and scold and pity and love,
'Till they make the old man laugh.
They then play together in meadows green;
Or dance through a village street;
Or sail away on a fleecy cloud
To Orpheus' judgment seat.
And now and then they pause by the way
To hear a lark sing all alone;
To hear a bell from a chapel tower that
Leads them back to their home.
And again they steal softly into their pipes,
And snuggle down to rest,
While some guardian angel plays his harp,
And they sleep, in their music chest.

—ALFRED RAPP

The Silent Places

I have come back from the mountains,
And the beauty of forest ways,
From the pine-trail winding at sunset
To the crags in the purple haze.

I have come back from the prairies,
And the free-born winds of the west,
Where my soul reached out to heaven,
And found in the starlight rest.

I have come back to the city,
With its clang and its screech and its din;
Its halls are filled with madness,
And its eyes are blind with sin.

I think of the peaks white-crested,
And the sage on the sweeping plain,
And the vastness, and the silence,
And the whisper of God again.

I will go back to my mountains,
Back to the prairies I've trod;
Some day I shall stand in that silence
And speak once more with my God.

—HAROLD M. HILDRETH

The Credentials of the Church

By Ozora S. Davis. New York: Macmillan, 1928. 115 pp. $1.25.

An outstanding feature of these lectures on the church is their eminent fairness. The "keen sympathy with all earnest questioners" which the lecturer mentions in his Preface is maintained throughout his book. There are no extravagant claims. Failures are fully admitted. But they are admitted always in the light of the ideal which the church has striven to attain. The treatment also, in spite of its brevity, is comprehensive. The lecturer considers the church as the Herald of Good News, and gives a high valuation of preaching; "The greater day of preaching lies ahead and not in the past." As education, politics and all other human interests have their institutions, so the institution of religion is the church. The perils of institutional religion are frankly stated, but the institution itself is based upon fundamental human needs. "Man is the animal that reveres, adores and prays"; the church is the agent of worship for the people. The preacher must understand the essential factors of common worship, in "the right proportion, relation, and emphasis." The church is also "the teacher of the truths by which we live." It is "the definer and defender of moral ideals and standards." Admitting the inability of the church to stand out against the war psychology in national crises, the lecturer yet maintains, quite fairly, that it is "the greatest single force working today to create a world of peace and good will." It is the enemy of flatness and staleness in life, the bringer of joy, faith, and hopefulness. "Perhaps the most urgent problem of the modern man is this: Is the universe a vast mechanism, governed by natural law and sufficient to itself; or is it governed by a personal God with whom we have fellowship and in whose will is our peace? The church has never failed to speak clearly and positively on this point." The lecture on "The Church the Body of Christ" is an analysis of the functions of the church under this suggestive figure, and the closing lecture is an honest appeal to all worthy citizens for their intelligent personal support of one of the fundamental institutions of human society.

Carl S. Patton

Modern Religious Dramas

Edited by Fred Eastman. New York: Henry Holt, 1928. 326 pp. $3.00.

Drama is the most realistic and perhaps the most vivid form of art. It is a truly mighty force which can be made to serve either for evil or good. In ancient Greece and in medieval Europe it aided religion. In some other periods and countries its influence has been bad. Today it is sometimes used by mercenary and unscrupulous persons in ways that increase unrighteousness; but on the other hand, it can and should be used by the churches, as Professor Eastman urges, to catch the conscience of the people and to develop their aesthetic, creative, imaginative, and religious life. Churches are realizing that such a great power as the drama must not be left to the use of the enemies of human welfare and progress. They are using it constructively themselves as it should be used, to produce in both actor and audience "a religious effect." Such an effect is defined by Professor Eastman as exaltation of spirit, deepened sense of fellowship with God and man, and enriched understanding of the spiritual forces which struggle in men's souls.

This is a great work for the churches to perform, but they cannot do it without plays which are good in technique, sustained in interest, and religious in substance. Moreover, the plays must not be too difficult for amateurs. Committees and directors are continually asking: Where can we find such plays? At last a satisfactory answer can be given: You will find the plays you need in Professor Eastman's collection of *Modern Religious Dramas*. Here are eleven one-act plays and two pageants. They range from wholesome comedy to ennobling tragedy. They comprise the only collection "exclusively devoted to modern plays of spiritual power." In addition to the plays and pageants the book contains an Introduction and a Bibliography. Professor Eastman has performed a valuable service for all who wish to have the joy and the benefit of reading religious plays or staging them or acting in them or seeing them presented on the stage.

Davis Edwards

The Dreams of Youth

By Walter Amos Morgan. New York and London: Century, 1928. xiv+246 pp. $2.00.

Dr. Morgan has several advantages as a preacher to children: he is genuinely sincere and human himself; and he has Ruth and Raymond to keep him close to the experiences of childhood if ever he should lose the vivid memory of his own boyhood. This is an admirable collection of addresses to children, principally in story form. To call them "sermons" would be a misuse of terms. Dr. Morgan's inventive skill is wide in range. His narratives are not burdened with detail. The story progresses. Interest is sustained. The dramatic situation is often quickly developed and vividly presented. Genuine sentiment marks the stories, but no mushiness. The book represents a distinct achievement in its field.

Ozora S. Davis

English Preachers and Preaching, 1640–1670

By Caroline F. Richardson. New York: Macmillan, 1928. 359 pp. $2.50.

The author's monograph covers a generation when preachers and preaching occupied a commanding place in the life of England. Her purpose is "to give an impression of the intellectual and social background of the educated clergy during a particular period." This is accomplished by means of hundreds of characters, incidents, and quotations. The crowded time moves vividly before us. The strength and weakness of the preachers are graphically displayed. At first one thinks of the difference of our time from the generation under review; a deeper study reveals their remarkable likeness. The footnotes are elaborate. The Bibliography and Index are complete.

Ozora S. Davis

Jesus and the Pharisees

By Donald W. Riddle. Chicago: University of Chicago Press, 1928. 193 pp. $2.00.

Professor Riddle of the Divinity School of the University of Chicago has given us a brilliantly critical and historical analysis of New Testament attitudes toward the Pharisees. Every minister who hopes to keep alive his love for accurate scholarship will find this a remarkably satisfying book. The author shows clearly the origin of the growing gap between early Christianity and Judaism. "The modern understanding of Judaism . . . . shows, not decadence, but vitality to have characterized the Judaism which was contemporary with Jesus" (p. 170). "It appears that so far from dissenting from the standards and values of late Judaism, Jesus affirmed them and from them developed his particular contributions."

The evolution of early Christian opposition to the Pharisees is traced from the time when Christianity began to find itself in the empire outside of Palestine and to become independent of Jerusalem Pharisaism. Then came "the non-observance of dietary distinctions" and the "failure to rest upon the seventh day" leading to a definite attitude of indifference to the rules of the Pharisees. "It is possible to witness the shading over of their attitudes from un-Jewish to anti-Jewish positions" (p. 178).

Benjamin W. Robinson

Revaluing Scripture

By Frank Eakin. New York: Macmillan, 1928. 250 pp. $2.25.

The author of this volume undertakes the difficult task of enabling readers of the Jewish-Christian Bible to value their own Bible more justly by comparing it with other sacred scriptures. His approach to these other scriptures is objective and sympathetic, conveying their message as well as this can be done in so brief a compass. On the general content of sacred scriptures, he quotes with approval the statement of A. G. Widgery, that they are "collections of early stories, hymns, prayers, cosmological ideas, prophetic exhortations, moral precepts, the lives of saints, directions for the performance of rites and ceremonies, together often with historical narratives relating particularly to the peoples amongst whom the scriptures have arisen." He traces the origin of all sacred scriptures through three stages—the production of the writings; the disposition to regard them as sacred; the formation of a canon. He treats of the rise and persistence of bibliolatry in various religions, showing the similarity between Christian and non-Chris-

tian developments. As to the "Chief Distinctive Features of the Jewish-Christian Bible," he maintains that it is more selective than the others, is "distinguished by the sustained progress of religious and moral ideas and practices which it reveals; is historical in a farther-reaching sense than any other; is supreme in optimism, in ethical interest, and in its presentation of the most significant figure of religious history, whom they present with unparalleled simplicity and effectiveness—Jesus of Nazareth." The chapters on the various scriptures of other religions are necessarily sketchy but are as inclusive as space allows.

Carl S. Patton

Old Testament Scenes and Characters

By John Edgar McFadyen. New York: Doubleday, Doran, 1928. 252 pp. $2.50.

An exposition of Old Testament passages from Genesis, Exodus, Samuel, Kings, Nehemiah, Ezra, the Prophets, and the Book of Psalms. Designed especially to be of help to Sunday-school teachers and to preachers as well. The author points the moral and spiritual lessons in each passage, giving such critical notes as will aid in its understanding. Teachers of the Old Testament are fortunate to have this kind of work done for them by such a thorough master of the subject and such a genuinely devout spirit as Dr. McFadyen. The volume is similar to the author's *Use of the Old Testament*, published in 1922 and widely read.

Carl S. Patton

The Religion of Jesus

By Walter E. Bundy. Indianapolis: Bobbs-Merrill, 1928. 361 pp. $3.50.

This is the best book of the year on the religion of Jesus. The author is professor of English Bible in DePauw University. This book shows his keen psychological and religious genius.

Instead of a theological Christ or of a purely historical Jesus, Bundy presents Jesus as a supreme religious personality. Jesus was "God's Galilean." A minister should not pick up the book with the idea of obtaining a critical analysis of documents or sources regarding Jesus, for the author says, "It is the Jesus of Matthew and Mark and Luke who was a real person of our human history" (p. x).

The value of the book is in its wealth of suggestion and help for the modern presentation of Jesus' religion. One sentence which will serve to show Bundy's fine spirit and insight occurs in the discussion of apocalypticism, "We must remember that there is nothing sacred in the spectacular scenery of Jesus' religious outlook" (p. 127). The book is very readable, well printed, and contains a bibliography.

Benjamin W. Robinson

What Remains of the Old Testament

By Herman Gunkel. Translated by A. K. Dallas; Preface by James Moffatt. New York: Macmillan, 1928. 186 pp. $1.50.

The essay from which this volume takes its name is devoted to an appreciation of the aesthetic, historical, and religious value of the Old Testament in the light of modern criticism. It pleads for a larger use of selected Old Testament material, in schools as well as in the pulpit. "The aim should be to inculcate an understanding love for the Old Testament." In a chapter "Fundamental Problems of Hebrew Literary History," the author distinguishes "the main literary types," dividing prose narratives into myths, folk tales, the popular saga, the longer romance, the religious legend, and historical narratives in the stricter sense. The poetical types include oracular wisdom, prophetic oracular sayings, the lyric. The lyric is again subdivided into (*a*) secular lyrics, such as the dirge, the love song, the scornful lay, the song of carouse, the wedding song, the song of victory, the royal song; and (*b*) spiritual lyrics, including the hymn, the thanksgiving, the dirge, the eschatological psalm, etc. "A genuine history of the literature can only be founded on a thorough study of the types."

In the chapter "The Religion of the Psalms," the author illustrates this thesis, and on the basis of it distinguishes between the religion of the people, the religion of the royal court, and the religion of the individual. Both these chapters make extremely interesting reading.

An essay on the "Close of Micah" is again an application of the principal of the classification into types, only going much more into detail and with many references to similar types found elsewhere in the Old Testament. The author's conclusion is that Mic. 7:10–20 consists of four passages falling into two parts, (*a*) a Dirge of Zion answered by a divine oracle, and (*b*) a Dirge of Israel accompanied by a hymn of future deliverance. "We have therefore in this close of Micah, an artistically constructed unit. The poem was rendered as a 'liturgy' by different singers on one of the 'days of Dule' in Jerusalem."

There follows an analysis of the stories concerning Jacob, distinguishing the earlier from the later strata. The Esau stories are the real kernel of the Jacob tradition. They are "tales of callings, with a plot of shepherd versus hunter." In these earlier stories "Jacob was originally a private individual, but was subsequently transformed into an ancestor of Israel." This little volume will well repay careful study.

CARL S. PATTON

THE GOSPEL OF THE LIVING JESUS

By T. H. Davies. New York: Macmillan, 1928. 237 pp. $2.25.

This little book will be a help to many Bible classes seeking to understand something of the Gospel of Jesus as applied to modern conditions. "These studies are addressed not to experts but to all who possess some aptitude for reflective thought." The book shows historical prospective and religious insight.

BENJAMIN W. ROBINSON

THE BACKGROUND OF THE BIBLE

By Henry Kendale Booth. London: Scribner's, 1928. 281 pp. $2.00.

Dr. Booth, the pastor of the Congregational church of Long Beach, California, has given to the public a most useful and valuable introduction to the Bible. Ministers and teachers are constantly asked for the best book describing the history of the growth of the Bible. Here it is. There is no need to look further for a clear, simple, straightforward presentation.

The book would be worth its price merely for the maps, charts, and diagrams. Opposite page 66 is a plate showing the Hebrew idea of the universe. The windows of heaven are there; the waters above, the fountains of the great deep, Sheol-Hades, the sun, the stars, the sea—all are there.

The results of archaeology, the beginnings of the Bible, the growth of the Old Testament, the origins of the New Testament, the history of the Bible in the Middle Ages and modern times, are presented clearly and readably. Any Christian layman will find the book of great profit.

BENJAMIN W. ROBINSON

GREEK THOUGHT IN THE NEW TESTAMENT

By George Holley Gilbert. New York: Macmillan, 1928. 216 pp. $1.75.

The title raises great expectations. The largest contributions of recent scholarship are to be found along this line. No one could write a book upon this subject without disappointing some readers. The book hardly seems to do justice to the wide range of discoveries of classical and religious scholarship in the realm of Greek religion. A particular example is reflected in a sentence on page 174, "Now this doctrine did not spring out of a Jewish root." The book tends to search in Jewish thought for antecedents of New Testament doctrine and, where these cannot be found, to conclude that such antecedents must be Greek.

Such a statement, however, does not do justice to the author's fine scholarship. He has given us so many good books that we feel like saying that this book too is a great contribution as far as it goes.

BENJAMIN W. ROBINSON

THE AUTHENTIC LITERATURE OF ISRAEL

By Elizabeth Czarnomska. Vol. II. New York: Macmillan, 1928. 552 pp. $5.00.

In the second volume of this series, Miss Czarnomska has carried to completion her plan as set forth in the first volume published in 1924. Her plan has been to break up the composite Hebrew Scriptures and arrange them into their approximate chronological order. As a result we have a series of homogenous documents which reflect the evolving life of Israel.

The first volume includes those materials which were written prior to the Exile. The second volume includes the materials after the Exile and to about 125 B.C. This effort to simplify the findings of technical criticism will be welcomed by a great many students of the Old Testament and Israelitish history.

BENJAMIN W. ROBINSON

THE PILGRIMAGE OF BUDDHISM

By James Bissett Pratt. New York: Macmillan, 1928. 758 pp. $3.00.

The author himself has been a pilgrim. He has worked his way patiently through a mass of Buddhist literature. During two sabbatical years he has personally retraced from country to country the steps of the pilgrimage of Buddhism which he here describes. As a result, the book gives the reader a synthetic view of Buddhism, considered as a mighty expansive movement, beginning in the valley of the Ganges, twenty-five hundred years ago, stretching one arm to the south and east into Ceylon, Siam, and Burma, and the other arm around the north of Tibet until it penetrated China, and finally reached Korea and Japan; while in the meantime the faith was dying out in the cradle where it was born. Hundreds and thousands of dauntless missionaries braved the dangers of sea, and desert, and hostile tribes to carry their message of spiritual deliverance to the regions beyond. As they penetrate farther and farther into different countries, the religion takes up now one element and now another from native beliefs and practices until the Buddhism of Japan is quite distinct from that of Ceylon or Siam; but withal, it is the same great movement, sprung from the same founder, and bound together by at least a few fundamental characteristics. No attempt is made at hasty generalizations, for what is true of Buddhism in one country is shown to be quite false in another.

The author does not seek to present a cunningly devised apology for either religion under the cloak of a historical study. The purpose is rather to give a sympathetic and accurate impression of Buddhism as it is actually being lived today, and an idea of how it feels to be a Buddhist. In this, Professor Pratt has been exceptionally fortunate. He has himself evidently succeeded in breaking down the wall of partition which so frequently stands between religionists of differing faiths, and leads the reader reverently into the cloister or the mountain temple where the monk recites his daily prayers, into the Buddhist Sunday school to witness familiar methods employed for the inculcation of a strange religion, and into the homes and hearts of both laymen and clergy, of the devout and the near-devout, where we discover, under strange forms and symbols, the familiar aspirations, emotions, trials, and conflicts which are common to the human heart.

The book is too long. But if one has the time to read seven hundred and fifty pages, he will be delighted with the rare combination of artistic description with metaphysical exposition and will gain an understanding of Buddhism which can be given only by a scholar who has also been a traveler and a companion of those whom he attempts to describe.

ARCHIBALD G. BAKER

THE MOTIVES OF MEN

By George Albert Coe. New York: Scribner's, 1928. 265 pp. $1.50.

Not primarily a study of the psychology of human motivation, but rather a consideration of the disillusionment growing out of the Great War in regard to the fundamental goodness of human nature. This book is an elaboration of the Nathaniel Taylor lectures given at the Divinity School in Yale University in 1926. It does not attempt to present new material but seeks, rather, to bring together the reflections arising out of the author's ripe experience in religious education and in the psychology of religion and in the observation of social conditions. Like all of Professor Coe's books, this one is stimulating and will repay careful reading.

A. T. BOISEN

VICTIM AND VICTOR

By John Rathbone Oliver. New York: Macmillan, 1928. 435 pp. $2.50.

A well-written and interesting story of collaboration in the cure of souls on the part of a physician and of a deposed Anglican priest who had come to the physician originally as a pa-

tient. While this book, like its predecessor *Fear*, belongs in the realm of fiction rather than in that of science, it is based on a first-hand acquaintance with the best type of psychotherapeutic work and shows real insight into the human problems with which it deals. The book should be useful in awakening interest in the mentally ill and in the religious implications of the problem they represent.

A. T. BOISEN

YOUNG LUTHER

By Robert H. Fife. Macmillan, 1928. 232 pp. $2.00.

During the last decades the literature on Martin Luther's development has been steadily increasing. German, French, and English scholars have attempted to exhaust the writings of the young Luther which were discovered at the end of the last century. They have shown that the traditional picture of Luther the theologian and the reformer was not adequate. This book of the Germanist professor at Columbia offers in brilliant form a sketch which presents to American readers the findings of the remarkable research work of recent years. Its contributions to scholarship are not new, but it excels in a careful presentation of the primary sources involved. Its merit is the stress upon the fact that the Reformation movement can be rightly understood only by an appreciation of Luther's personal struggle for religious freedom. Professor Fife convinces us anew that not social, economic, and political conditions alone force man to make progress, but that in the souls of great personalities new eras of history are born. The charm of the book is due to the fact that the author, although never ceasing to be most objective, inspires his reader with that love and affection for his hero without which an understanding of human character is impossible.

WILHELM PAUCK

LAW OR WAR

By Lucia Ames Mead. New York: Doubleday, Doran, 1928. 276 pp. $1.75.

A woman, outstanding in public affairs, presents in this book a valuable discussion of the necessity and the possibilities of the abolition of war. Her acquaintance with the life of nations and her astounding knowledge of political literature effectively serve here in her fervent plea for a change of attitude in foreign policies of the nations. All who need weapons in their fight for the outlawry of war will be grateful for the fair representation of the organizations and the institutions of pacific settlement, especially the League of Nations, and for the enlightening chapter on the psychology which makes for war. If clear-sighted enthusiasm for the cause of peace can liberate mankind from the despotism of the warrior Mars, this book ought to give hope for the dawning of a new day in world-history.

WILHELM PAUCK

SONS OF AFRICA

By Georgina A. Gollock. Friendship Press, 1928. 241 pp. $1.50.

Miss Gollock, whose competence in the field of missions is attested by the fact that up to 1927 she had served as joint editor of the *International Review of Missions*, has approached the subject of investigating, in an objective manner, the widespread assumption that the African race is inherently inferior, devoid of qualities of leadership and capacity for co-operation. Her answer takes the form of biographical studies of Africans who ranged in time from the fifteenth century to the present day (although those still living were excluded from the study) and in station of life comprising kings, administrators, warriors, educators, and evangelists. Probably the most important of these sketches is the one describing the educational career of Dr. J. E. Kwegyir Aggrey, who received his higher education in America and taught in a college at Salisbury, North Carolina. Later, he was called to co-operate with Principal A. G. Fraser in establishing the Achimota College, the finest educational institution on the Gold Coast, where his success as an educator was brilliant.

A book like this cannot fail to revise many preconceived notions, because it deals with concrete instances of actual living. As Marguerite Harrison pointed out in her recently published book, *Asia Reborn*, Islam is winning Africa at a remarkable rate because it takes the idea of fraternity in Islam seriously; Christianity might also find itself more rapidly

winning the black continent if Christians became better acquainted with the essential qualities of the Africans and thus could take the idea of brotherhood more seriously. Miss Gollock's book may do much in uprooting the deep-seated prejudice which makes a sympathetic approach to Africa so peculiarly difficult.

Matthew Spinka

Not Slothful in Business

By Herbert A. Bosch. New York: Doubleday, Doran, 1928. 208 pp. $1.75.

Mr. Bosch, the writer of this book, is pastor of St. Paul's Lutheran Church in Mansfield, Ohio. He is also director of finances for the Lutheran church in Ohio, and has had exceptional experience in dealing with the problems of church finance. His message presents a new approach to stewardship, based on the primary duty of the church to reach men and women first, and their money afterward.

The author takes the stand that the usual money-making methods of the church are kept too prominently in the foreground, whereas the emphasis should be laid on church attendance and evangelism.

Among the subjects covered are the following:

The Place of Money in the Church
A New Every Member Canvass
Obnoxious Financial Methods
New Testament Stewardship
Annual Budgets and Weekly Expenses
Subscription Sunday
Money, a Means for the Master.

Approached from a spiritual standpoint, this book will furnish inspiration and new courage to pastors seeking help along financial lines.

Robert Cashman

Lenin

By Valeriu Marcu. New York: Macmillan, 1928. 412 pp. $5.00.

Against the background of legends, of violently partisan or condemnatory biographies of Lenin, or historical sketches of the Russian revolutionary movement, Mr. Marcu's book stands out pre-eminently as an authentic portrait of the man. Wonderfully lifelike in its delineation, drawing generously upon the original sources as well as upon the comments of Lenin's living "companions in arms," well written and tense in dramatic interest, the book may safely be pronounced as ranking high in its field. The description of the rise and progress of the socialistic parties in Russia and their internecine struggles, their relations to other parties, like those of the Social Revolutionaries and the Cadets, is presented with a wealth of detail and with accuracy not easily found elsewhere. The book effectually disposes of many legends, such as the story of Lenin's treasonable connections with Ludendorff or the famous ride to Russia in the sealed railway car, and out of the myths surrounding the man there emerges an authentic personality.

But the foregoing characterization must be qualified with a single reservation: the man portrayed is presented as too much of a superman to be wholly convincing. Even on a priori grounds—all men are fallible; Lenin was a man; therefore, he was fallible—it could well be presumed that Lenin made some mistakes, even though we concede that he was a genius. The narrative does not give sufficient evidence to this side of Lenin's life to make it quite convincing, quite human. This age does not believe in demigods.

Matthew Spinka

The Scientific World View

By William Kay Wallace. New York: Macmillan, 1928. 316 pp. $3.00.

Mr. Wallace has in previous books furnished some insight into historical processes. He has illumined the evolution by which the régime of ecclesiastical organization gave way to national politics, and has insisted that the modern world is being organized in terms of economic processes rather than according to the forms of traditional politics.

In the present volume he undertakes to deal with the development of morals. While he sees that modern ethical ideals are born of human experience, he seems obsessed by the notion that religion means nothing but a supposed supernatural intervention into history. Religious morality he conceives as abject submission to divinely imposed rules which may not be criticized. Now that we have arrived

at a scientific understanding of reality, we are to abandon God and religion and seek salvation in promoting efficiency in living. "Man has ascended to the level of deity in so far as his life manifests evidence of an efficient adjustment to the complexities of his social milieu. In the process the worshiped God is relegated to the dim background and recedes from our view altogether. Religion no longer offers a successful approach to the problems of life. Science replaces religion as the cultural focus of social life" (p. 291).

The critical reader is constantly annoyed by rhetorical flourishes embodying sweeping generalities. "In the fourth century Hellenism was synonymous with hatred of Christianity, just as in the nineteenth century Christianity was synonymous with antagonism towards science" (p. 26). Who is made wiser by any such pseudo-omniscience? "From the standpoint of psychology religion is an emotional reaction to the universe, which sets passion above principle, intuition above knowledge, authority above experience" (p. 49). What do the psychologists say to that? "The religious moral code is of necessity based on a primitive pre-scientific psychology" (p. 288). Just what is *the* moral religious code?

While the historical learning of the author is comprehensive, and much of what he writes is based on shrewd analysis, both his method and his prejudices disqualify him for giving us a *scientific* world-view. The title of the book is a misnomer.

GERALD BIRNEY SMITH

ON CATHOLICISM

Catholicism and the American Mind. By Winfred Ernest Garrison. Chicago: Willett Clark and Colby, 1928. 267 pp. $2.50.

Catholicism and the Modern Mind. By Michael Williams. Dial Press, 1928. 348 pp. $3.50.

Newman on the Psychology of Faith. By Sylvester P. Juergens. New York: Macmillan, 1928. 288 pp. $2.75.

Cosmology. By James A. McWilliams. New York: Macmillan, 1928. 243 pp. $2.50.

A Catholic View of Holism. By Monsignor Kolbe. New York: Macmillan, 1928. 103 pp. $1.25.

The friendly interest in Catholicism which the recent presidential campaign has aroused among thoughtful people will, it is to be hoped, counterbalance the lamentable recrudescence of anti-Catholic bigotry that has long been the stock in trade of short-visioned and virulent Americans. "Catholicism" according to Mr. Williams, "as an intellectual subject, as a force operating in the thought of contemporary society, in art, letters, science, philosophy, statecraft and economics, has emerged with dramatic suddenness, and is active as it has not been since the high tide of the Age of Faith."

Dr. Garrison's very readable and popular account of American Catholicism contains two informational and impressive chapters on the organization of the Roman church and on its system of worship. For the rest he left me in some doubt as to whether he thought the church a menace to American institutions or not. His study of the historical statements of Roman policy prompt him to insist that the church would be intolerant of free men's worship if it had power to make good its intolerance. On the other hand, he perceives that American life is making an impression on the Catholic mind. "The church may be intolerant in principle but it is no fool." Dr. Garrison does not forget that Catholicism has shown its impotence in the past. The Protestant reformation was a rebellion by Catholics from the overbearing authority of the Roman church. The Old Catholic movement was a secession of Catholics from their church. What has happened in the past may well happen again, I believe, if occasion arises. Either American institutions will gradually modify Roman Catholicism in America so that the Roman church will never attempt to put its acknowledged ideal into practice, or such an attempt, if and when made, will find itself blocked at the start not only by Christians outside the Roman church but by wholesale defections within the organization itself that will result in the formation of an American Catholic church.

Mr. Williams' book is a hodgepodge of essays and reviews that have appeared in his very able weekly, the *Commonweal*. He shows his failure to appreciate why the church is a stumbling-block to millions of good American

citizens when he writes: "From the fixed foundations of our faith our intelligences . . . . may and do go forth freely and adventurously on all the highways and byways of thought and of the expression of thought." A mind that proceeds "from a fixed foundation of faith" is not as free to think as Mr. Williams assumes.

One of the most suggestive passages in the book is the author's account of his retreat at the Abbey of our Lady of Gethsemani in Kentucky, where men believe in and practice prayer almost as a vocation. There is, he remarks, "an indispensable necessity of such experts in prayer, of such laboratories and experimental stations for the study and application of spiritual forces as the Trappist and Carmelite monasteries. They are to religion what the Rockefeller and Carnegie foundations and the departments in universities devoted to pure science, are to science—to medicine, etc."

The Roman Catholic church, we further learn, is entering upon a renaissance along three lines: the purely spiritual, or mystical; the intellectual, which is raising the cultural level of the church; the concern for social service in ways outside the ordinary scope of the church's traditional devotion to education and charity. Three samples of this intellectual renaissance are among the books sent to the REGISTER for review. They have all passed the Catholic censor. They treat of subjects that are as interesting to Protestants as to Catholics.

Dr. Juergens deals with the fascinating leader of the greatest religious revival in England since the Evangelical revival in the eighteenth century. Like Augustine, Cardinal Newman felt the need of certainty. To get it, he finally fell back on the authority of the church and of religious and moral intuitions. Dr. Juergens gives a brilliant exposition of the intellectual process which, according to Newman, leads to the undoubted acceptance of Christ's message and accounts for such assent. The book will prove stimulating to Protestant thinking on this central and practical problem of contemporary theology.

Dr. McWilliams has written a textbook, using the syllogistic method, in an essay to harmonize the findings of science with a true and consistent philosophy of nature. Familiar names adorn its pages: Millikan, J. Clerk Maxwell, Einstein, W. Bragg, Harnack. It is not recommended to those who have no prior interest in the cosmological aspects of metaphysics.

A Catholic monsignor and university professor publishing a series of articles in the weekly press in criticism of a book written at intervals in the busy life of a prime minister and a general—that is what we have in *A Catholic View of Holism*. It contains a charming and commendatory Foreword by General Smuts himself and should be read in connection with the latter's *Holism and Evolution*.

A. C. MCGIFFERT, JR.

THE SELF: ITS BODY AND FREEDOM

By W. E. Hocking. Yale University Press, 1928. 177 pp. $2.00.

This valuable little book's interest lies in its attempt "to contribute in an untechnical way to our sense of proportion in psychology."

1. Behaviorism, for instance, according to Professor Hocking, fails to take account of mental meanings as well as of bodily facts. Thus it lives on borrowed capital. Behaviorism's description of a habit in physical terms as the doing of a certain thing over and over again is incomplete. The habit one forms has to be defined by what one purposes or means by the repeated actions. And how about the person who does nothing? For all its theoretic neatness and its value as a method of research, behaviorism cannot account for the fact that though a person who does nothing forms the habit of doing nothing, golf-clubs left in the corner are not becoming indolent of temper. It is with the absence of such habits as effort, resistance, endurance, that conscience largely deals. In terms of behaviorism these are largely non-existent. That is why behaviorism gives so crippled an account of conscience.

Since we tend to become like what we imagine ourselves to be, it is not a matter of indifference whether we accept a behavioristic account of ourselves "in terms devoid of meaning, of value, of purposes which emerge from our persistent hopes."

2. The Freudian assumption that the strength of our impulses is a given fact with

which our conscious selves have nothing to do is false. The fact is that there is a stage in the development of any emotion (sexual or pugnacious, etc.) at which the individual can either consent to its further development or restrain it. If the developing emotion be restrained or discouraged, no impulse need develop organic momentum to the point at which repression becomes either necessary or possible. We decide whether an appeal shall become a "stimulus" or not.

A. C. McGIFFERT, JR.

A SHORT PSYCHOLOGY OF RELIGION

By G. J. Jordan. New York: Harper & Bros., 1927. 160 pp. $1.50.

This compact survey is intended to gather up the best results of leading psychologists of religion in such a way that they may be accessible to the thinking public. It is interesting as a presentation of English thought. The author's evaluations of current psychological positions are frequently apt and illuminating. Studdert Kennedy's poem entitled "The Psychologist," which the author quotes, deserves to rank with Vachel Lindsay's, "Another Word on the Scientific Aspiration":

> There's machinery in the butterfly.
> There's a mainspring to the bee.
> There's hydraulics to the daisy
> And contraptions to a tree.
>
> If we could see the birdie
> That makes the chirping sound
> With psychoanalytic eyes,
> With x-ray, scientific eyes,
> We could see the wheels go round.
>
> *And I hope all men*
> *Who think like this*
> *Will soon lie*
> *Underground.*

Dr. Jordan, however, is not guilty of such failure to recognize the limitations of the psychological method in relation to religion.

A. C. McGIFFERT, JR.

HUMANISM AND CHRISTIANITY

By Francis John McConnell. New York: Macmillan, 1928. 153 pp. $1.75.

When Bishop McConnell was a Freshman in college he wrestled one night on a mathematical problem from eight till midnight. He still thinks of life in terms of a fight. He follows the path of greatest resistance. He punctures current biological fallacies that regard religion mainly as adjustment to environment. He finely distinguishes between tolerance of persons and tolerance of their instruments. He perceives that Christianity is no more worshipful or mystic than many other religions. Its distinctiveness consists in its sluicing of its power into channels that develop human life. Such is the nature of his humanism. He is no devotee of so-called "humanism" with its deification of humanity. Yet "the world is all people" to him. These brief lectures given at the Newton Theological Institution are aggressive, alert, and invigorating.

A. C. McGIFFERT, JR.

THE UNIQUE STATUS OF MAN

By H. Wildon Carr. New York: Macmillan, 1928. 216 pp. $1.75.

As long ago as the first recorded philosophizing in Greece, human minds reacted in contrary ways to the phenomena of the world. Parmenides of Elea was struck by the immobilities and the permanencies of life. To Heracleitus the significant fact was flux and flow, life in motion. Focus your attention on human thought at any point in its history and you will discover men taking opposite sides in this issue. In Professor Whitehead's *Science and the Modern World*, for instance, the difference is prettily illustrated by the poetry of Shelley and Wordsworth.

Dr. Carr belongs to the group which believes that change is more fundamental than the thing which changes. In this brilliant little book he undertakes a rehabilitation of the principle of the freedom of the will. In a refreshing historical retrospect he surveys the adventuresome history of this principle. Christianity first proposed it. On the thread of his interest in its development he strings together the centuries: the seventeenth century, with its theological metaphysics; the eighteenth century, with its natural religion; the nineteenth century, with its scientific materialism; and the twentieth, with its scientific and philosophical revolution.

One thing constitutes man's uniqueness.

"Man alone has superimposed an artificial life on his natural life and thereby has found means to pass from a material existence, for which alone evolution appears to have provided, into a realm of spiritual values, into a world of beauty, truth and goodness." Dr. Carr, following Bergson, reinvigorates the ancient debate on free will. The real problem is to discover how from freedom, and by it, necessity and determinism are generated. Thus he stands the problem on its head by insisting that freedom is no illusion but rather the fundamental fact.

A. C. McGIFFERT, JR.

QUOTABLE POEMS

Compiled by Thomas Curtis Clark and Esther A. Gillespie. Willett, Clark and Colby, 1928. 374 pp. $2.50.

Here is a fine one-volume anthology of poems for quotation and quiet reading. It is especially appropriate and valuable for the minister. More than five hundred poems are given, in part or in full, and there is a range of thought and vision of the widest sort. In general, the tone of the book is modern; Cleghorn's "Comrade Jesus" is here, and Henley's "Invictus" and Don Marquis' "The God-Maker, Man"; but the age-old values of religious faith are here too: poems by Browning and Tennyson and Whittier and Lowell and hundreds of others. Each poem is listed by title, and again by author, and again by its first line, and again under its most obvious classification or classifications; so that a very forgetful man can find what he wants, if only he can recall who wrote it, or what it was called, or what it was about. A book to treasure and to use.

FRED EASTMAN

THAT MEXICAN

By Robert N. McLean. New York: Fleming H. Revell, 1928. 184 pp. $2.00.

For twenty-five years Dr. McLean has worked and played with Mexicans in this country and on the other side of the Rio Grande. In this he has followed in the footsteps of his devoted missionary father. He has come to care for these Mexicans. He has written this book in order that the rest of us might know them better. He says that the book "is not about Mexico, but about Mexicans. It discusses not politics, but people." And what a book!

I picked it up feeling that I *ought* to read it. I clung to it because I did not want to put it down. For vividness of imagery, for depth of sympathetic insight, for the happy facility to find the right word and the right picture to express thought and to portray character, I have not read its equal in many a moon. Dr. McLean takes one composite character, calls him Juan Garcia, gives us his heritage, his environment, his virtues, his sins, and his disposition so graphically that we come to know him better than we know our next door neighbor; and then he makes us look at the world through Juan Garcia's eyes. We see his church, his nation, his school, his job, and his numerous children as we had not seen them before. The struggles of his soul, his hopes, his defeats, his romances, and his tragedies pursue one another in swift sequence across these pages. As a result, the daily-paper accounts of the present battle between Church and State in Mexico, the negotiations of Ambassador Morrow, and the new colony of Mexicans down by the railroad yards all take on new meaning and interest. They are episodes in a racial drama which rushes on toward a climax.

FRED EASTMAN

THE PARABLES OF JESUS IN THEIR RELATION TO HIS MINISTRY

By Willard H. Robinson. University of Chicago Press, 1928. 222 pp. $2.00.

Good books upon the parables are scarce. This study gives a much needed contribution. Too often the parables of Jesus have been presented as isolated gems of literature. This volume leads the reader into the original setting and background of the parables. They are viewed to a large extent as autobiographical. They reflect the inner life and experiences of Jesus. They become an integral part of his ministry. The author shows his thorough historical training, yet the book is written in an interesting, readable style. It will prove of great help to a better and more effective modern presentation of the parables.

FRED EASTMAN